THE LANDS *Mourning,* FOR vaine Swearing: OR The downe-fall of Oathes.

Declaring how this Land groneth vnder the burthen of this Sinne, and of Gods *fearefull Iudgements that attendit.*

A Sermon Preached at *Paules* Crosse, the 11. of *July*, 1613.

BY

Abraham Gibson.

The third impression.

LONDON

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21 ... 599

TO THE RIGHT HONORABLE, SYR

Iohn Swinnarton, KNIGHT,
Lord Maior of the Renewned
Citie of LONDON.

AND

To the Right Worſhipfull
Mr { *Edward Rotheram.* / *Alexander Preſcot.* } Sherifs.

WITH

The reſt of the Right Worſhipfull
ALDERMEN,

AND

Other worthy Citizens of *London.*

A G. *Dedicateth theſe his poore labours, which lately were of them*
moſt { Diligently attended. / Graciouſly accepted. / Earneſtly deſired.

To

The Christian READER, all Christian GRACES.

CHristian Reader, *for my selfe already to be seene in the* Presse, *will be to some as great a wonder, as* SAVL *among the* Prophets. *I must confesse, that in regard of the small number of my yeres, I might iustly haue incurred the censure of presumption, both to Preach at the* CROSSE, *and to come*

come into the Preſſe, *had I not to the former beene inioyned by* Authoritie, *and to the latter preſſed by* importunitie. *After many denials I was forced to yeeld to the continuing* requeſts *(and no leſſe earneſt, then godly) of ſuch Honorable, Worſhipfull, and worthy intreaters: Whoſe liking thereof, had it beene no better then my owne, the place of* Birth *had bene the place of* Burial; *and the* Croſſe *had beene the* Graue, *wherein to leaue it. But the rather haue others deſires for publiſhing this* Sermon, *at length preuailed and ouercome me, becauſe the good acceptance & incouragement, which it had of the* hearers, *giueth mee hope that ſome benefit may enſue to the* Readers, *and that it ſhall be profitable to ſome, hurtfull to none.*

none. It layeth open a ſinne very dangerous and deteſtable; *and yet (the more pitty) too common and* cuſtomable. *If hereby I may reclaime but one from it, I haue my reward: that is the onely marke I ayme at, not* affectation *not* oſtentation. *Plaine it was in the* Preaching, *more plaine it is in the* Printing: *ſome* Quotations *I haue omitted, and interpoſed in the* Margent, *to the end it may no way be obſcure, but plaine to the plaineſt. Thus (with* Wiledome) *I haue prepared* cheare *for thy* ſoule; and now (*with her alſo*) *I inuite thee to eate of it. When I can prouide better thou ſhalt haue it. In the meane time* accept *this, and* welcome *to it. If thy* ſtomacke *be curious, it is not for thee. If otherwiſe, much good doe*

Pro. 9.2.5.

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Pro. 9.2.5.

it

it thee. If any good hereby redound to thy SOVLE, *let God haue thy* prayſe, *and mee thy* prayers.

Waldingfield parua.
Suffolke.

Thine in Chriſt Ieſus,

A. C.

THE Lands Mourning, FOR *Vaine Swearing.*

OR THE DOWNE-FALL of OATHES.

A Sermon preached at *Paules* Croſſe, the 11. of *July.* 1613.

IEREM. 23. 10.
Becauſe of OATHES *the Land Mourneth.*

RIGHT Honourable, Right Worſhipfull, & well-beloued, Men, Brethren, & Fathers, if euer there were a time

when, if euer a place where, *Gods Miniſters and Watch-men*, as *Eſay* calleth them; *his Stewards and Ambaſſadours* as *Paul* nameth them; *his Angels and Meſſengers*, as *Malachy* tearmeth them, had neede *to cry aloud and not to ſpare*, to ſpeake boldly and not to feare, *to ſhew the people their tranſgreſſions, and to the Houſe of* Iacob *their ſinnes*; then now is the time, here is the place: The time is now, in this our age, the place is here, in this our Land. That which the Heathen man ſpoke in former times, is much more verified in theſe times: πλείη μεν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα, Both Land and Sea is full of euill: ſuch generall forwardneſſe on the one ſide to that which is bad, ſuch frowardneſſe there is on the other ſide to that which is good; we may truly ſay with *Paul, the dayes are euill* Notwithſtanding, the ſound of the Word hath gone into all the Land, the bright beames of the Goſpell haue

Eſay 56. 10.
5 Tit. 1. 7.
2 Cor 5. 20
Malach. 2. 7.
Eſay 58. 1.
Heſiod. Ἔργ. καὶ ἡμ. α.
Epheſ. 5. 16.

haue gloriouſly ſhined vpon vs, and the bells of *Aaron* beene long rung amongſt vs; yet how many proud *Pharaohs*, that doe not ſticke to ſay in their hearts, *Who is the Lord that I ſhould heare his voyce?* how many vngodly *Ahabs*, that haue *ſolde themſelues to worke wickedneſſe in the ſight of the Lord?* how many wicked *Ieroboams*, that cauſe others to *ſin?* and, to vſe the Apoſtles wordes, ποιοῦσι καὶ συνευδοκοῦσι, not onely doe ſuch things themſelues, but *fauour and delight in them that doe them?* On the other ſide, *how little is the flocke of Chriſt?* how fewe amongſt vs faithfull, as *Abraham* was? Righteous, as *Lot* was? Zealous, as *Ioſiah* was? Religious, as *Dauid* was? True-hearted, as *Ionathan* was? Couragious, as *Paul* was? and deuout, as *Cornelius* was? Theſe, and ſuch like are gathered to their Fathers; few or none are left of them: they are like the *Sũmer Gatherings*, as

Exod. 5. 2.

1 Kings 21. 25

1 Kings 22. 52

Rom. 1. 32.

Luke 12. 32.

Micah 7. 1.

Math. 7. 14 *Micha* ſpeaketh. *This gate is ſtraite, this way narrow, and few there be that finde it.*

God hath offered vs his Spirit, but that wee haue quenched: hee hath ſent vs his Prophets, but them we haue deſpiſed: he hath giuen vs his Mercies, but theſe we haue abuſed: he hath warned vs by his Iudgements, but thoſe wee haue neglected. Sathan neuer more buſie, for his time is ſhort: Sinne neuer ſo common as in theſe laſt dayes: men *draw it with Cordes*, as

Reuel. 12. 12.

Eſay 5. 18. *Eſay* ſpeaketh: *drinke it like water*, as

Iob 15. 16. *Iob* ſpeaketh: they lye, they continue, and ſleepe in it: and it is ſafer to commit it, then to reproue it. Gods Miniſters may ſay of this Nation, as the Prophet of

Eſay 1. 6. *Iſraell, From the ſole of the foote vnto the head, there is nothing whole therein, but woundes, and ſwelling, and ſores full of corruption.* We may take vp the complaint of the Children in the

Luke 7. 32. Market-place, *We haue piped vnto you,*

vou, and yee haue not daunced; wee haue mourned vnto you, and yee haue not wept.

And what? muſt wee then be ſilent, and ceaſe to ſpeake at all? or muſt wee, with the falſe Prophets, ſpeake pleaſing things, ſowing Pillowes vnder mens arme-holes, and flattering them in their ſinnes? No, this is neyther good for vs, nor them: Not good for vs, ſaith *Paul*, there is a woe to vs, *If we preach not the Goſpell*: not good for them, ſaith the Lord by *Ieremiah*, *Their hurt is not healed with ſweet words*, The calmeſt Sunne-ſhine doth leſſe purifie the ayre, then the terribleſt thunder and lightening. The pleaſanteſt Potion doth ſeldome purge ſo kindely as the bittereſt Pill. So words that to the eare are ſweeteſt, are not alwayes to the heart the wholeſomeſt. And therefore *Eſay* muſt *Cry aloud, and lift vp his voyce like a Trumpet*. *Ieremiah* muſt *truſſe vp his loynes, and not feare their*

Ezech. 13.18.

1 Cor. 9.16.

Ier. 6.14.

Eſay. 58.1.
Ier. 1.17.

faces. Euery one of vs (that are the Surgeons of Soules) had neede to cut and lance theſe feſtred ſores, and by ſharpe Corraſiues make them ſmart at the quicke, though our Patients be impatient, and our ſelues endure, with *Moſes* murmuring; with *Michaiah*, ſmiting; with *Ieremiah*, impriſoning; nay, with *Iohn Baptiſt*, beheading.

Exod. 5. 21. 1 Kings 22. 24 Ier. 32. 2. Marke 6. 27.

The Apologie for choyſe of the Text.

In which reſpects, and vpon which conſiderations, (Right Honourable, right Worſhipfull, and deare Brethren) when being called by commandement vnto this place, I meditated with my ſelfe what at this time to entreate of, as beſt befitting the eſtate of our liues, I reſolued to decipher out ſome dangerous wound, to lay open vnto you ſome capitall crime, ſome notorious impietie, ſome generall ſinne, for which God may haue a iuſt controuerſie with the inhabitants of the Land: chooſing for this time, and in this place, to be (with *Iames* and *Iohn*)

Iohn) *the ſonne of Thunder*, rather then (*with Barnabas*) *the ſonne of Conſolation*. Amongſt other the ſinnes of our Land and crimes of our age, I finde, as none more haynous, ſo none more common then the abuſe of Gods holy Name, by prophane Swearing. A ſinne moſt odious in the ſight of the immortall God, and yet ſo ſmall in the eyes of mortall men, that like a Leproſie it hath ouer-ſpread the whole body of our Nation, from the Cedar to the Shrub, from the higheſt to the loweſt, from the richeſt to the pooreſt, from the mightieſt to the meaneſt. And therefore giue mee leaue in this Honourable aſſembly plainely to entreat of theſe words I haue made choiſe of: and out of them to ſhew the haynouſneſſe of this ſinne, which in *Ieremiahs* time cauſed the Land to mourne, for ſo ſaith our Prophet in this my Text.

Marke 3. 17. Acts 4. 36.

Swearing, a generall ſinne, and ſpread ouer the whole Nation.

Becauſe of Oathes the Land mourneth.

The Contents of the Text.

NOt to ſtand eyther vpon the Author, or Occaſion, or Connexion, or Expoſition of this portion of Scripture, which of it ſelfe is plaine and eaſie, but to come (without any Circumſtance) to the Text it ſelfe, it containeth (you ſee) a complaint of the Prophet *Ieremiah*, laid in againſt the Iewes for not forſaking, and againſt their falſe Prophets, for not reprouing their vaine, idle, and wicked Swearing; whereby they both diſhonoured GOD, and cauſed his heauy Iudgements to fall vpon them.

The reward of vnlawfull Oathes.
1
2

In a word, it ſheweth vnto vs the reward of vnlawfull Oathes, which is firſt (as you may conſider it) ſimply propounded, *Mourning*; and then aggrauated by the generallitie of it, in that it extendeth to the whole *Land*, ſo ſaith the Prophet,

The

The Land mourneth. In the firſt, we are to note two things; firſt, the cauſe: ſecondly, the effect.

The parts.

The cauſe, *Swearing.* 1

The effect, *Mourning.* 2

The cauſe, in the former words, *Becauſe of Oathes:* the effect, in the next, *The Land mourneth.* And well may Oathes cauſe mourning, and ſwearing end in ſorrowing. For as to thoſe that doe now mourne in *Sion*, there is a bleſſing pronounced, and comfort promiſed, *They ſhall haue beautie for aſhes, ioy for mourning, and the garment of gladneſſe for the ſpirit of heauineſſe*; Their *Aprill* ſhowers bring *May* flowers, *they that ſowe in teares ſhall reape in ioy.* So to thoſe, that heere paſſe their time in iollitie, and neuer thinke vpon the affliction of *Ioſeph*, but make Oaths their paſtime, and ſwearing their muſicke in their greateſt merriment, there is a woe denounced and iudgement threatned; *their laughing ſhall end* (ſaith Chriſt) *in wailing and weeping:*

Math. 5.4. Iſa. 61.3.

Pſal. 126.5.

Luk. 6.25.

weeping: their Oathes, ſaith my Text, ſhall conclude in mourning.

Text. *Becauſe of Oathes the Land mourneth.*

The firſt part. The cauſe.

FIrſt, of the cauſe, and then of the effect. The cauſe is expreſſed in the firſt words, *Becauſe of Oathes.* I knowe indeed, the Hebrew word here vſed, אלה, is diuerſly read of Interpreters vpon this place. But I take our common tranſlation to be the moſt proper, and therefore read it: not, becauſe of curſing, as *Hieremie* and *Tremellius:* not, becauſe of periurie, as *Caluin* and the *Chaldee* Paraphraſe; but becauſe of Swearing, as our late tranſlation; or, becauſe of Oathes, as our *Geneua* readeth it. Which notwithſtanding wee muſt not with the Anabaptiſts take to be vnderſtood of all kinde of Swearing whatſoeuer, but onely of vaine Oathes, and no other. For an Oath in it ſelfe is good, and warranted by God, but yet may be abuſed as euery

A facie maledictionis. Hieron. *Propter execrationem.* Treme. *Arbitror notari hic periur.* Cal. *Propter iuramentum falſum.* Chal. Paraph.

An Oath in it ſelfe good, but may be abuſed, as Prayer.

ot:e

other good thing: Prayer, which is an excellent part of Gods ſeruice, is diuerſly vſed and performed: Sometime well, and then it is acceptable: ſometime ill, and then abhominable. In like manner an Oath, which is a kinde of Prayer, is in ſome caſes lawfull, in others vnlawfull. Lawfull it is when rightly vſed: vnlawfull it is when Gods worſhip is abuſed: For the better explaining whereof I ſhall thinke it not amiſſe to inſiſt vpon theſe two things. Firſt, that there is a lawfull vſe of Oathes. Secondly, what Oaths are lawful, what vnlawfull. 1 2

For the firſt, that there is a lawfull vſe of Oathes, it may appeare both by Precept, and by Patterne. Firſt, by precept from the Lord himſelfe, as *Deut. 6. 13. Thou ſhalt feare the Lord thy GOD, and ſerue him, and ſhalt ſweare by his Name.* So, *Thou ſhalt ſweare the Lord liueth, &c. Ierem. 4. 2.* And he doth not onely command it, but promiſe to

1. That there is a lawfull vſe of Oathes, appeareth.
1 By Precept.

Ier. 12. 16. The end of ordaining an Oath.

to reward it, *Ier.* 12. 16. The end why an Oath is thus ordayned and required, is two fold:

1 *The glory of God.*
2 *The good of man.*

1 The glory of God.

And first, it maketh much for *the glory of God*, when hereby hee is appealed vnto, as the chiefe Iudge of the whole world, and men flee to his Name, as to *a ſtronge Tower*, *Prouerb.* 18. 10. In this regard ſaith one, an Oath is a diuine thing; for it is an holy Anchor-hold, to which we flee when mans wiſedome can goe no further.

Pro. 18. 10. *Diuina res eſt Iuſiurandum: ſacra enim anchora eſt, ad quã confugitur, quũ humana ſapientia progredi non poteſt.* Huld. Zwin. Elench. in Catabap. Strophas.

And ſurely herein wee giue vnto God, firſt, *the glory of Omniſcience*, when wee call him to teſtifie of our ſecret thoughts, and ſo acknowledge him καρδιογνώστης,* *The knower of hearts.* Secondly, *the glorie of Truth*, when he is appealed vnto as Truths witneſſe and maintainer, and falſhoods reuenger. Thirdly, *the glory of Power*, whereby hee can;

*Acts 1. 14.

can; and of *Iuſtice*, whereby he will take vengeance of thoſe that ſweare falſely. Wherefore in theſe reſpects we may conclude with [a] *Muſculus*, *that certainely he can be iudged no better then a mad man, who will not acknowledge that the vſe of an Oath, being taken neither lightly nor falſely, is ſo farre from any whit derogating from the glory of God, that it doth euen much manifeſt, and ſet it forth.*

* The ſecond end why an Oath is of neceſſitie required, is the *good of Man*, it being (as *Melanæthon* calleth it) [b] *the chiefe bond of ciuill order:* for heereby is [c] Right and Iuſtice maintained; Truth and Veritie preſerued; Peace and Concord eſtabliſhed; Diſcord and Diſſention ended: There muſt be an end of ſtrife, who doth not graunt it? An end of ſtrife there cannot be, till confirmation on the one ſide be ſtronger then on the other. To this end in the firſt place Reaſons muſt be vſed: when theſe faile, then by Witneſſes muſt the

[a] Muſc. *append. ad Pſal.* 15. *de* Iuramẽ. *Quare plane inſani hominis eſſe oportet, ſi quis Iuramẽti vſum, modo lenitas & mendaciũm abſint, non agnouerit tam non derogare quicquam gloriæ Dei, vt illam etiam illuſtret.*

* 2 The good of Man.

[b] *Præcipuum vinculum ordinis politici.* Phil. Melanct. in Mat. 5.

[c] *Propter iuſtitiam conſeruandam, veritatem aſtruendam, amicitiam confirmandam, &c.* Bonauent. centiloq. pars 1. cap. 12.

Deut. 19. 15.

the matter be ſtabliſhed: when witneſſes faile, an Oath muſt be vſed: and this is ἀντιλογίας πέρας, the end of ſtrife, as the Apoſtle calleth it: *An Oath for confirmation is the end of all ſtrife. Heb. 6. 16.* So we ſee that an Oath is ordained by God, and that to very good end and purpoſe.

2 By Patterne.

Now ſecondly, as we haue precept to command it, ſo patterne to commend it. It is commended by example and patterne without exception; and that,

1 *Of the Saints of God.*
2 *Of the Angels of God.*
3 *Of God himſelfe.*

1 Of the Saints of God.

Gen. 21. 24
Gen. 31. 53.
Gen. 47. 31.
1 Sam. 20.
1 King. 18. 15.
2 King. 3. 14.

Firſt of the Saints of God, both in the Old Teſtament and New. In the Old Teſtament, of *Abraham* to the King of *Sodom*, *Gen.* 21. of *Iacob* to his vncle *Laban*, *Gen.* 31. of *Ioſeph* to his Father *Iacob*, *Gen.* 47. So of *Dauid* to *Ionathan*, of *Elias* to *Obadiah*, of *Eliſha* to *Iehoram*, and diuers others. And from the Olde Teſtament come wee to the New,

Paul

Paul doth it in diuers Epiſtles; as to the *Romanes*, *God is my witneſſe*, *Rom.* 1. 9. To the *Corinthians*, *I call God for a record vnto my ſoule*, 2. *Cor.* 1. 23. To the *Galathians*, *I witneſſe before God that I lye not*, *Gal.* 1. 20. To the *Philippians*, *God is my record*, *Phil.* 1. 8. Thus wee haue the patterne of the holy men of God. Rom. 1. 9. 2 Cor. 1. 23. Gal. 1. 20. Phil. 1. 8.

2 Of the Angels of God.

Secondly, not onely ſo, but of the Angels of GOD. So wee read, *Dan.* 12. 7. that the Angell held vp both his hands, and *ſware by him that liueth for euer*: ſo we read, *Reue.* 10. 5. 6. *The Angell lift vp his hand to Heauen, and ſware by him that liueth for euermore.* Dan. 12. 7. Reuel. 10. 5. 6.

3 Of God himſelfe.

Thirdly and laſtly, of God himſelfe, the patterne of patternes. He is recorded in Scripture to haue ſworne diuers Oathes: ſomtime *by his holineſſe*, *Pſal.* 89. ſometime *by his right hand*, *Eſa.* 62. ſometime *by his great Name*, *Ierem* 44. ſometime *by his ſoule*, *Iere.* 51. Not that his ſaying needed confirming, whoſe Pſal. 89. 35. Iſa. 62. 8. Ier. 44. 26. Ier. 51. 14.

whose bare word is *Yea* and *Amen*: but to conuince the infirmitie of our nature, and to comfort it being conuicted. He hath done it, as the Apostle saith, (*ex abundanti*) willingly, more abundantly to shew the stablenesse of his counsell, *Heb.* 6. 17. For this cause he swore to *Abraham* euer to blesse him, *Gene.* 22. 16. to *Dauid* neuer to forsake him, *Psal.* 132. 11. to the Gentiles not to be angry with them, *Esa.* 54. 8. Thus by all that hath beene said, it is euident that there is a lawfull vse of Oathes, which God hath not onely by precept enioyned, but also by his owne practise approued. Now it remaineth that I come to shew what Oathes are lawfull, what vnlawfull.

2 Cor. 1. 20. *Propter hominum scordiam Deus iurat.* Cal. præl. in Ier. *Cur Scriptura iurantem inducit Deum nimirum vt infirmitatem naturæ nostræ coarguere t, & conuicta consolaretur.* Philo in libel. de sacrif. *Cain* and *Abel*.

2 What Oaths are lawfull, what vnlawfull.

For the first: A lawfull Oath, I call that when wee sweare in a waighty matter, by IEHOVAH, in truth, in righteousnesse, and in iudgement. Of these things in order.

1 The description of a lawfull Oath.

And first, *it must be in a waightie matter*, when all proofes and testi-

1 It must be onely in a waighty matter.

monies

monies faile, and when the controuerſie cannot be decided, nor the truth diſcerned, nor the matter determined, but onely by *Iehouah*; for then onely it maketh for the glory of God, when he is appealed vnto in a matter of moment & importance, and ſo acknowledged all-ſeeing and all-powerfull: and on the contrary the name of God is much diſhonored, when called to witneſſe in euery trifle which is not worth an Oath. It were (we know) a diſgrace, and ſo it would be taken, to diſturbe and diſquiet the Kings Maieſtie with ſuch a cauſe, as the loweſt and baſeſt Officer might determine. How then can God take it, to be made ſo bolde with, as to be called out of his Throne in Heauen to decide trifles? It is to make leſſe reckoning of him then the *Turkes* of their *Mahomet*, by whom they wil not ſweare lightly and vainely, but vpon occaſion of great neceſſitie.

Reaſon.

Plaine, by a ſimilitude.

Guliel. Tripolit.

Secondly, it muſt be by *Iehouah*, as

2 It muſt be by *Iehouah*.

as it is plaine by the word of God, and reaſon.

Firſt, by the word of God, *Thou*

Deut. 10. 20. *halt ſweare by his Name, Deut.* 10. 20. *Euery tongue ſhall ſweare by mee,*

Iſa. 45. 23. *Eſai.* 45. 23. *And he that ſweareth in*

Iſa. 65. 16. *the Earth, ſhall ſweare by the true God, Eſai.* 65. 16.

Reaſon. Secondly, by reaſon: for firſt,

1 He onely is omniſcient. to him we ſweare by, we giue diuine honour, and attribute omniſcience, and the diſcerning of thoughts: For an Oath is taken in vncertaine, and vnknowne matters, of which hee onely can iudge that knoweth the heart. Now this is proper to God alone, *hee diſcouereth the deepe and*

Dan. 2. 22. *ſecret things, Dan.* 2. 22. *and he know-*

1 King. 8. 39. *eth the hearts of all the children of men, 1 King.* 8. 39. Therefore hee onely to be ſworne by.

2 He onely is omnipotent. Secondly, to him we ſweare by, we attribute omnipotence, and the

Mihi Vindicta. reuenging of falſhood. This alſo is proper to God; therefore hee onely

Deut. 32. 35. to be ſworne by, for *vengeance is*

mine,

mine, ſaith the Lord, *Rom.* 12. 19. and *he is able to deſtroy body and ſoule in hell fire. Math.* 10. 28. Rom. 12. 19. Math. 10. 28.

Thirdly, God onely is to be inuocated and prayed vnto. Now an Oath is a kind of inuocation, wherein we deſire God to witneſſe the truth of our ſpeech, and to puniſh vs if we ſpeake falſely. Therefore we are to ſweare neither by Angell, Saint, nor any other creature, but by God alone. 2 He onely to be inuocated.

All theſe are his royall Titles, and not the leaſt of them muſt bee denyed him. He is not as the Gods of the Heathen which (like good fellowes) would part ſtakes: but the true God is a *iealous God*, and *will not giue his glory to another*; *Eſay* 48. 11. Hence aroſe the vſe which was among the Iewes, (and is obſerued in theſe our times in the taking of publike Oathes (to touch the Bible, when we ſware not by it, but the contents of it, which is God; and the ſumme of it, which is Chriſt, who Not the leaſt of theſe Titles muſt be denied him. Exod. 24. 5. Eſay 48. 11. *Gloriam meam non dabo alteri.*

as it is plaine by the word of God, and reaſon.

Firſt, by the word of God, *Thou ſhalt ſweare by his Name, Deut.* 10. 20. *Euery tongue ſhall ſweare by mee, Eſai.* 45. 23. *And he that ſweareth in the Earth, ſhall ſweare by the true God, Eſai.* 65. 16.

Deut. 10. 20.

Iſa. 45. 23.

Iſa. 65. 16.

Reaſon.

1 He onely is omniſcient.

Secondly, by reaſon: for firſt, to him we ſweare by, we giue diuine honour, and attribute omniſcience, and the diſcerning of thoughts: For an Oath is taken in vncertaine, and vnknowne matters, of which hee onely can iudge that knoweth the heart. Now this is proper to God alone, *hee diſcouereth the deepe and ſecret things, Dan.* 2. 22. *and he knoweth the hearts of all the children of men,* 1 *King.* 8. 39. Therefore hee onely to be ſworne by.

Dan. 2. 22.

1 King. 8. 39.

2 He onely is omnipotent.

Mihi Vindicta.

Deut. 32. 35.

Secondly, to him we ſweare by, we attribute omnipotence, and the reuenging of falſhood. This alſo is proper to God; therefore hee onely to be ſworne by, for *vengeance is mine,*

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ὁ λογὸς. Iohn 1.1.

3 It muſt be in Veritate.

D. Hieron. in Ierem. *Tres comites iuramenti, ſine quibus non iuramentum, ſed periurium fiat. Iudicio caret iuramentū incautum: Veritate iuramentum mendax: iuſtitia iuramentum iniquum & illicitum.* Aquin.

becauſe hee is the ſubiect of the whole Worde, is therefore called *the Word, Iohn* 1.1. And ſo much for the ſecond condition of a lawfull Oath.

To proceede: as it muſt be in a waightie matter, and by *Iehouah*, ſo in *Truth*, in *righteouſneſſe*, and in *Iudgement*. Which three laſt properties are ſet downe by our Prophet, *Chap.* 4. 2. and they are tearmed by a Father the three Companions of an Oath, without which it becommeth no Oath, but Periurie. We muſt ſweare,

1 *In Truth; not falſely.*
2 *In Righteouſnes; not wickedly.*
3 *In Iudgement; not raſhly.*

By the firſt are condemned falſe and fradulent Oathes: by the ſecond, ſinfull and vnlawfull Oathes: by the third, raſh and vnaduiſed Oathes. To ſpeake of them in order; And firſt that an Oath muſt be *in Truth*, is a knowne truth, and needeth no proofe, you ſee the God

God of Truth requireth it. Now, whereas an Oath is two-fold, eyther *Aſſertory*, or *Promiſſory*: by the one affirming ſomething done; by the other, promiſing ſomething to be done; we are to know that in both Truth is neceſſarie.

An Oath two-fold. *Aſſertorium de facto: Promiſſorium de futuro* Truth neceſſary in both.

And firſt, in a *Promiſſory Oath* we are commanded firſt to ſweare what wee meane to performe, and after to performe what wee haue ſworne. Not *breaking our promiſe*, *Num.* 30.3. but *performing our Oathes*, *Mat.* 5. 33. And for this wee haue the example of God himſelfe; *hee remembreth the Oath to Abraham*, *Lu.* 1.37. So muſt wee, if we be the ſonnes of God, and ſuch as will reſt in his holy Mountaine, not change our Oath, though to our hinderance, *Pſa.* 15.4. Nay, ⋆ *Tully* the Heathen Oratour telleth vs, that an Oath muſt be ſacredly kept toward our enemies: as *Dauid* made conſcience of keeping his Oath to *Shimei*, that before had curſed him, 2. *Sam.* 19. 23. And

1 In an Oath *Promiſſorie*.

1

2

Deus dicitur iuraſſe ſermone Metaphorico, i. quoad ſimilitudinem iurantis immobiliter aliquid deliberauit, per quod declaratur, non ſolum quæ promittuntur Deum decreuiſſe, ſed omnimoda immobilitate definiſſe. Caietan, in Cap. 2. Gen.

⋆Cic. *Offi. lib.* 3.

Valla *lib.6.eleg. cap.* 37. *quæ enim iuramus firma et immota debent esse.*

therefore the Latine word (*Iuramentum, à mre manente*) plainely ſignifieth vnto vs, that our Oathes muſt be ſtedfaſt and conſtant. And ſo much the Greeke word importeth vnto vs (ὅρκος) whether wee vnderſtand it (*quaſi* ἕρκος a *hedge*) or (*quaſi* ὅρος) a *bound*, or limit: becauſe the Swearer hath hedged himſelfe about with Gods truth, and is ſo brought within bounds and limits that hee cannot but performe what he hath ſworne. And ſo much for truth in an *Oath Promiſſory*.

Ioan. Scap. *ex Euſt. pag.* 1194

2 In an Oath Aſſertorie a two-fold truth.

Secondly, in an *Oath Aſſertory* there is a double truth required: *Logicall* and *Morall*, as the Schoolemen ſpeake. The one the truth of the thing, the other, the truth of the minde. The firſt, when we ſpeake as it is: the ſecond, when wee thinke as we ſpeake. In a lawfull Oath both are requiſite. firſt, that our tongue goe according to the thing, and that not vpon Coniectures, and

1 *Veritas Logica*

pro-

probabilities, but vpon a truth, and a truth vndoubted, for which wee haue good ground, proofe, and warrant. Secondly, that our minde accord with our tongue: not meaning one thing, when we ſweare another, but according to the ſimple and plaine vnderſtanding of the Oath, being in conſcience perſwaded of the truth of it. Thus in euery particular it ſtandeth vs in hand to haue *our loynes girt about with veritie. Epheſ. 6.* 14. and good reaſon: for otherwiſe wee eyther make God a lyer, or elſe eaſie to be deceiued, when we call him to witneſſe a falſhood: both which are impious and very iniurious, both to God our Creator, who is *the God of truth, Pſal.* 31. 5. and to Chriſt our Redeemer; who is *truth it ſelfe, Iohn* 14. 6. and to the holy Ghoſt our Sanctifier, who is *the Spirit of Truth. Iohn* 14. 26. And ſo much for the third condition of a lawfull Oath.

2 *Veritas moralis.*

Epheſ. 6. 14.

Reaſon.

1 Pſal. 31. 5.

2 Iohn 14. 6.

3 Iohn. 14. 26.

4 It must be *in iustitia.*

Fourthly, it must be in *Righteousnesse*, according to Iustice. And here we must chiefely looke to two things:

1 *That the Occasion* } *be iust*
2 *That the Matter* }

And here we must looke to two things:
1 That there be iust cause and occasion to take an Oath, in respect,
1 Of God.

First, that there be *iust cause and occasion* to take an Oath, either in respect of *God*, or *Man*. First, *in respect of God*, when therby his doctrine is confirmed, his honour aduanced, his seruice furthered: thus *Dauid swore* to binde himselfe to his worship, *I haue sworne and will performe it*, *Psal.* 119. 106. thus did *Asa* and his people, 2 *Chro.* 15. thus *Iosiah* & his people, 2 *Chro.* 34. Secondly, *in respect of Man*, when thereby either publikely or priuately, necessary Leagues and Couenants are confirmed; homage and Allegiance to Princes testified; the life, goods, or good name, either of our selues, or our neighbour preserued; the truth in doubtfull matters discerned, and in a word,

Psal. 119. 106.
2 Chro. 15. 14.
2 Chro. 34. 31
Nehe. 10. 29.
2 Of Man.
Exo. 22. 10. 11

1
2
3
4

word, brotherly loue furthered.

Secondly, as the *occaſion*, ſo the *Matter* it ſelfe muſt be *iuſt* and *lawfull*: not onely true for ſubſtance, but righteous: which is then, when it doth ſtand with Piety and Charitie. And reaſon, there is it ſhould doe ſo; for we muſt ſweare according to the rule of godlineſſe: God will be worſhipped with his owne worſhip, and he will not be a witneſſe of his owne diſhonour, and of harming our neighbour. Therefore hee that ſweareth to doe a thing vniuſt, either ſweareth not as he meaneth to doe, and ſo maketh God *the witneſſe of a Lye*: or elſe ſweareth with reſolution, and ſo maketh God *an approuer of Sinne*: both waies contemning his power, as though he were vnable to reuenge. And ſo much for the fourth condition of a lawfull Oath.

5.

2 That the matter it ſelfe be iuſt and lawfull.

Reaſon.

He that ſweareth a thing vniuſt, maketh God either the witnes of a lye, or an approuer of ſinne.

The fift and laſt followeth; it muſt be *in iudgement*. Now, that is an Oath *in Iudgement* (whether publike

5 It muſt be *in Iudicio*.

4 It must be *in iustitia.*

Fourthly, it must be in *Righteousnesse*, according to Iustice. And here we must chiefely looke to two things:

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Psal. 119. 106.
2 Chro. 15. 14.
2 Chro. 34. 31
Nehe. 10. 29.
2 Of Man.
Exo. 22. 10, 11

1
2
3
4

word, brotherly loue furthered.

Secondly, as the *occaſion*, ſo the *Matter* it ſelfe muſt be *iuſt* and *lawfull*: not onely true for ſubſtance, but righteous: which is then, when it doth ſtand with Piety and Charitie. And reaſon, there is it ſhould doe ſo; for we muſt ſweare according to the rule of godlineſſe: God will be worſhipped with his owne worſhip, and he will not be a witneſſe of his owne diſhonour, and of harming our neighbour. Therefore hee that ſweareth to doe a thing vniuſt, either ſweareth not as he meaneth to doe, and ſo maketh God *the witneſſe of a Lye*: or elſe ſweareth with reſolution, and ſo maketh God *an approuer of Sinne*: both waies contemning his power, as though he were vnable to reuenge. And ſo much for the fourth condition of a lawfull Oath.

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5.

2 That the matter it ſelfe be iuſt and lawfull.

Reaſon.

He that ſweareth a thing vniuſt, maketh God either the witnes of a lye, or an approuer of ſinne.

5 It muſt be *in Iudicio*.

An Oath in iudgement: what.

publike or priuate) which is done with vnderſtanding of the Law of God, and of the Country wherein wee liue, therewith concurring. *Iudgement* then requireth Diſcretion, Vnderſtanding, Conſideration; and that of fiue things principally: Firſt, of the thing in queſtion, which is to be confirmed: Secondly, of the nature of the Oath that is taken: Thirdly, of the minde and true meaning of him that ſweareth: Fourthly, of the particular circumſtances, of time, place, and perſons, when, where, and before whom he ſweareth: Laſtly, of the euent and iſſue of the Oath. All theſe are duely to be regarded. The reaſon is, becauſe GOD is the God of order, and in matter of truth and righteouſneſſe will haue all things done according to the rule of Policie and Iudgement. And ſurely this *Iudgement* and vnderſtanding, is of great vſe in an Oath: for it will guide vs to take it, neuer but vpon neceſſitie,

Perk. Caſ. of Conſc. *Lib.* 2. *cap.* 13 *ſect.* 2. *quæſt.* 2.

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Reaſon.

Iudgement of great vſe in an Oath.

ceſſitie, and then aduiſedly.

For it will cauſe vs to take it,

1 Onely vpon neceſſarie occaſion.

First, onely *vpon neceſſarie occaſion*, and ſo much is implyed in the Hebrew word נִשְׁבָּע, which (being vſed in the *Paſſiue*) ſignifieth to be ſworne, rather then to ſweare: to ſhew, that we are to doe it ſparingly being drawne thereunto by neceſſitie. For, an Oath being a neceſſarie good, is not good, but when it is neceſſary: as a Potion not good, but in time of ſickneſſe.

Bonum neceſſarium extra terminos neceſſitatis non eſt bonum.

Secondly, *when neceſſary, to doe it aduiſedly*: not raſhly, but diſcreetly with due deliberation, with reuerence, and feare of ſo glorious a Maieſtie. It is the precept of an Heathen man. σέβε ὅρκον, *reuerence an Oath*: and the Childe of God is deſcribed *to feare an Oath*, *Eccleſ.* 9. 2. whence wee read that the *Iſraelites ſwore with all their heartes*, 2 *Chron.* 15. 15. that is, all their vnderſtanding, all their affections, all the powers of their minde were imployed, and ſet on worke in a due con-

2 When neceſſarie to doe it aduiſedly.

Venerare iuramentum. Pytha. Eccleſ. 9, 2.

2 Chron. 15. 15

consideration, and reuerent feare o
the Oath and Couenant made vnt
the Lord. And so much for the las
condition of a lawfull Oath.

2

Now from Oaths lawfull; I com
vnto vnlawfull, which what the
are will appeare from that whic
hath beene saide, being such as fail
in the former rules. An *vnlawfu*
Oath therefore I call that, when w
sweare in a matter, whether waighti
or light, vpon euery little occasion
or by any other thing then God, o
not *in truth, righteousnesse, and iudge*
ment: of which in order.

The description of an vnlawfull Oath.

And first, it is *vnlawfull* in a mat
ter waightie or light, when vpo
euery little occasion. Wee reade o
Moses, Exod. 18. that hee had in
ferioure officers, to iudge the smalle
causes; and the people came no
to him, but vpon some great occa
sion, when the causes were difficul
and hard to be decided. How muc
then is the supreame Iudge of hea
uen and earth debased, when calle
fro

1 Vnlawfull when vpon euery light occasion. Exod. 18. 26.

It is much to debase God.

re of from heauen to giue iudgement vp-
vnto on ſmall or no occaſion? It is to
e laſt ſet leſſe by him then by an earthly
Iudge, whom we count it a diſgrace
come to trouble in a trifle. Nay, it is to
they deale worſe by him then by a good
which ſuite of apparrell, which we will
faile not weare euery day, but lay it vp
wfull for ſpeciall dayes: And yet the
en we Name of God, how is it worne and
ghti torne, euery day of the weeke, eue-
ſion ry houre of the day, (I had almoſt
d, o ſaid) euery minute of the houre?
udge [a] *Oh Father forgiue them: for they*
know not what they doe. They know
mat not what it is to ſweare. For what
vpor is an Oath? not onely (as [a] *Ariſtotle*
de o defineth it) *A ſaying voide of proofe,*
d in *with diuine worſhip:* nor onely (as
nalle [b] *Aquinas*) *A calling of God to wit-*
e no *neſſe:* (and yet if it were no more, it
occa were not to be taken idly) but an
fficul Oath properly, [c] *Is a ſolemne inuo-*
muc *cation of the holy Name of GOD,*
f hea *whereby wee deſire him, as being the*
calle *onely ſeer of hearts, to witneſſe the*
fror *truth*

And to ſet leſſe by him, then by an earthly Iudge: Nay, then by a good ſuite of apparrell.

* Luke 23. 34.

[a] *Iuramentũ eſt cum diuina Generatione dictio probationis expers.* Ariſt. Rhet

[b] *Iurare nihil aliud eſt, quam Deum teſtem inuocare.* Aquin.

[c] *Iuramentũ eſt inuocatio Dei, qua teſtatur, vt in tanquam vnicus cordiũ inſpector, teſtimonium det veritati, & iurantem punıat ſi ſciens fallat.* Vrſinus Catec. parts 3. quæſt. 102.

truth of our ſpeech, and to puniſh vs, if we ſpeake falſely. And yet as though GOD were vnworthy to haue reuerence, or vnable to take vengeance, how doe men polute his Name by dayly and howerly Oathes, whereby they turne (*Aſylum in domum communem*) the Sanctuarie of Veritie into a common houſe of vanitie. So wee ſee in the firſt place, Oathes are *vnlawfull*, when taken vpon *euery little occaſion.*

2 Vnlawfull, when by any other thing then God be it eyther *præter*, or *cum eo.*

Secondly, *vnlawfull*, when not by *Iehouah.* And here men offend againſt God two wayes: firſt when they leaue his *Name*, and take another *for it*: ſecondly, when they vſe it, but adde another *with it*: both are forbidden *by God*: both are threatned *of God.* The firſt, *Ier.* 5. 7. *How ſhould I ſpare thee for this? thy children haue forſaken me, and ſworne by them that are no Gods.* The ſecond, *Zeph.* 1. 5. where hee threatneth to cut off thoſe that *ſweare by*

1 Ier. 5. 2. Amos 8. 14.

2 Zeph. 1. 5.

by the Lord, and ſware by Malcham. Hence then come to be reproued diuers kindes of *Oathes*, chiefely theſe:

1. *Heatheniſh.*
2. *Ciuill.*
3. *Superſtitious.*
4. *Impious.*
5. *Ridiculous.*

Hence are reproued diuers kindes of Oathes.

Firſt, all *Heatheniſh Oathes*: by their *Gods*, as *Laban*, by the God of *Terah*, an Idolater, *Gen.* 31.53. and as *Iezabell* by her *Gods*, 1 *Kings* 19. 2. Theſe Oaths are expreſly forbidden by God himſelfe, *Exod.* 23. 13. *Yee ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.*

1 All Heathenish Oathes by their Gods. Gen. 31.53. 1 Kings 19.2.

Exod. 23.13. Ioſh. 23.7. Pſal. 16.4. Hoſ. 2.17. Zach. 13.2.

The ſecond kinde here reproued, are *Ciuill Oathes*. Giue me leaue ſo to tearme them for diſtinction ſake, becauſe among carnall men they paſſe without controulment, as readily and freely, as *ciuill* ſpeach from their mouthes. As, how common a thing is it, among the profaner

2 All Ciuill Oathes, by the Creatures.

truth of our ſpeech, and to puniſh vs, if we ſpeake falſely. And yet as though GOD were vnworthy to haue reuerence, or vnable to take vengeance, how doe men polute his Name by dayly and howerly Oathes, whereby they turne (*Aſylum in domum communem*) the Sanctuarie of Veritie into a common houſe of vanitie. So wee ſee in the firſt place, Oathes are *vnlawfull*, when taken vpon *euery little occaſion.*

2 Vnlawfull, when by any other thing then God be it eyther *præter*, or *cum eo.*

Secondly, *vnlawfull*, when not by *Iehouah.* And here men offend againſt God two wayes: firſt when they leaue his *Name*, and take another *for it*: ſecondly, when they vſe it, but adde another *with it*: both are forbidden *by God*: both are threatned *of God.* The firſt, *Ier.* 5. 7. *How ſhould I ſpare thee for this? thy children haue forſaken me, and ſworne by them that are no Gods.* The ſecond, *Zeph.* 1. 5. where hee threatneth to cut off thoſe that *ſweare by*

1 Ier. 5. 2. Amos 8. 14.

2 Zeph. 1. 5.

by the Lord, and ſware by Malcham. Hence then come to be reproued diuers kindes of *Oathes*, chiefely theſe:

1. *Heathenish.*
2. *Ciuill.*
3. *Superſtitious.*
4. *Impious.*
5. *Ridiculous.*

Hence are reproued diuers kindes of Oathes.

Firſt, all *Heathenish Oathes*: by their *Gods*, as *Laban*, by the God of *Terah*, an Idolater, *Gen.* 31.53. and as *Iezabell* by her *Gods*, 1 *Kings* 19. 2. Theſe Oaths are expreſly forbidden by God himſelfe, *Exod.* 23. 13. *Yee ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.*

1 All Heathenish Oathes by their Gods. Gen. 31.53. 1 Kings 19.2.

Exod. 23.13. Ioſh. 23.7. Pſal. 16.4. Hoſ. 2.17. Zach. 13.2.

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2 All Ciuill Oathes, by the Creatures.

faner ſort, to ſweare by the *light* *Heauen, Sunne, fire, meat, drinke, money*: ſo, by their *hand, ſoule,* and ſuch like: by which kinde of Oathes they are very *iniurious*, both to *God* and to *themſelues*. Firſt, *iniurious* to *God*, in that they inuocate the creatures, which is onely proper to the creator: and ſo they place them in the ſeate of God, making them corriuals with the *Monarch* of Heauen and Earth, and matching them with him in greatneſſe, both of Wiſdome to know ſecrets, and of Power to reuenge falſhood, both which GOD requireth as due to himſelfe alone.

By which Oathes they are 1. *iniurious* to God.

Iurare eſt aliquid dicere cum inuocatione Dei: Ergo non iurandum per creaturas, quia non ſunt inuocandæ. Melanct. in Math 5. 34. Iſa. 48. 11.

Secondly, *Iniurious to themſelues*, calling thoſe things to *iudge* them, which God hath made to *ſerue them*. And ſurely, it is worth the marking and obſeruing how a number (that in others caſes ſtand vpon their credit) doe heerein much diſgrace themſelues, ſetting thoſe things as *Lords aboue them*, that are

2 *Iniurious* to themſelues.

They much diſgrace themſelues.

as *ſeruants ſubiect to them*; for men ſweare by him that is greater then themſelues. *Heb.* 6. 16.

Pſal. 8. 6.

Heb. 6 16.

The third kinde heere reproued are *ſuperſtitious Oathes*, that ſauour of ſuperſtition, and nothing elſe. Such are the Oathes of the *Popiſh* ſort by their *Idols*, as *Maſſe*, *Roode*, *Croſſe*, *Chriſtendom*, *Teſtament*, *Euangeliſts*: So *by our Lady*, by the *Virgin Mary*, and other *Saints*. By which kinde of *Oathes* they ſhew both *great folly*, and *groſſe Idolatrie*. Their *folly*, in calling them to witneſſe: who can neither heare them nor helpe them. Their *Idolatrie*, in forſaking the true God, and making cheatures their God. For, when a man ſweareth by any other thing then GOD, he maketh that his God, and himſelfe an Idolater, as *Ierome* and *Chriſoſtome* vpon the fift of *Mathew* doe both affirme: therefore we may conclude, that in an Oath there is no mention to be made of *Saints*. The reaſon is giuen

3 All ſuperſtitious Oathes, by Saints, or Idols.

By the vſe of which Oathes is ſhewed
1 Great folly.
2 Groſſe Idolatrie.

Chryſt. Hom. 12. oper imper. ſuper Math. *Idolatriam ab eo committi dicit, qui iurat per aliquid quod Deus non eſt, eo quod illud deificet per quod iurat.*

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2 *Iniurious* to themſelues.

They much diſgrace themſelues.

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N. ascendit mentes sanctorum in tam sublime fastigium, quod nec sunt omnipotentes, nec inspectores cordium, nec executores pœnæ. Melanct. in Math. 5.

* 4 All *impious* and *fearefull* Oathes by the parts or adiuncts of Christ.

uen by *Melancthon*, *Because they are neither omnipotent, nor seers of the heart, nor executioners of punishment.*

The * fourth kinde here reproued, are *impious and fearefull Oaths*, which (me thinketh) I am afraid to mention, *blasphemous, horrible, terrible*, by the parts or adiuncts of *Christ*, as by his *life, death, passion, flesh, heart, wounds, blood, bones, armes, sides, guts, nailes, foote*, with many hundred more, which a gracious heart cannot but melt to heare, tremble to speake, quake to thinke, and yet (good Lord) how common are they in the mouthes of the prophane sonnes of *Belial*, whereby they pierce the sides, wound the heart, teare the soule, and rend in peeces the body of our blessed *Saviour*; worse then *Iudas*, who betraied him to be crucified for mony! these crucifie him themselues meerely vpon vanity, worse then the *Souldiers*, that diuided his garments; these diuide his person, his natures, his mem-

Common in the mouthes of the sonnes of *Belial*.

Whereby they deale with Christ,

1 Worse then *Iudas*, Math. 26.15.

2 Worse then the *Souldiers*, Math. 27.35.

members; worſe then the *Iewes*, who cried to *Pilate*, *Crucifie him:* theſe inſtead of Croſſe and nayles, doe betweene their owne teeth grinde him, and teare him: they did it *ignorantly*, theſe *wilfully:* they but *once*, theſe *often:* they in his *humiliation*, theſe after his *Exaltation.* Wherefore as theſe commit the greater ſinne, ſo they muſt expect the greater condemnation. Thinke vpon this, oh impious blaſphemer, and be *pricked* with remorſe for this crying ſinne, as at *Peters* Sermon, many *Iewes* were for their ſins: otherwiſe know and be aſſured, that it ſhall be eaſier for thoſe that crucified *Chriſt* at the day of iudgement, then for thee.

3 Worſe then the Iewes, Mat. 27. 23.
1
2
Acts 3. 17.
3
4

Let Swearers ruminate vpon this.
Acts 2. 37.

The fift and laſt kinde heere reproued, are *ridiculous Oaths:* too frequent in the mouthes of ſimple Ideots in the Countrie, as, *by my fey, lakin, bodikin, by Cock and Pie*, and diuers ſuch like Oathes, (which I am not much acquainted with) fooliſh, trifling, toyiſh, childiſh. Many

5 All ridiculous and new-fangled Oaths.

ther are that inuent ſuch as theſe, and thinke they may haue a Licence and Paſport for them, when the Name of God is not expreſſed: but ſaith *Caluin, While men will bee ſo wittie as to deceiue God, by their vaine cauills, they deceiue themſelues.* They muſt not looke for this ere the more to be excuſed, ſince it is no other thing but a *mocking* of God, and prophaning of his Name, in theſe ridiculous toyes ſecretly inſinuated. Know therefore, that in a trifle thou muſt not ſweare at all. In a matter of importance that requireth an Oath, thou maiſt, and muſt vſe the name of God reuerently and religiouſly. So wee ſee in the ſecond place Oathes are *vnlawfull*, when by any other thing then God.

Atqui dum ingeniosi esse hominesvolunt, & fucum faciant Deo, nilquam friuolis cauillationibus seipsos deludunt. Calu. in Iacob. 5. 12.

3 Vnlawfull when not in truth.

Thirdly, *vnlawfull*, when not in *Truth*: and in this kinde we may offend two wayes: Firſt, when our *Tongue* diſagreeth with the *thing*: Secondly, when our *mind* diſagreeth with our *Tongue*. Firſt, when

our

our tongue disagreeth with the *thing*, not speaking as it is, or as it is vpon certainty, but too sodainly and rashly, as we imagine and coniecture.

And herein a number are very faultie, who being carried away with their owne imagination, when they haue no sure ground for what they speake, yet aduenture to confirme it with an Oath.

Secondly, (which is worse) when our *Minde* disagreeth with our *Tongue*, not thinking as we speake, but intending to deceiue those to whome wee sweare. The former of it selfe may be *frailtie* and *infirmitie*: but being ioyned with this latter, it becommeth flat *Periurie*. And this is an horrible and grieuous sinne, which the Lord *abhorreth*, *Zach.* 8. 17. and straitly *forbiddeth*, *Leuit.* 19, 12. and sharply *reproueth*, *Ier.* 7. 9.

And this is the cause (saith Saint *Augustine*) wee are forbidden to sweare *at all*, not *because all swea-*

And that,
1 When our tongue disagreeth with the thing.
A common fault.

2 When our minde disagreeth with our tongue.

This is flat periurie, which God abhorreth, forbiddeth, reproueth. Zach. 8. 17. Leuit. 19. 12. Ier. 7. 9.

Non quia iurare peccatum eſt, ſed quia per vare immane peccatū eſt, à quo longe nos eſſe voluit, qui omnino ne iurare mus admonuit.
Aug. in Mat. 5.
Mat. 12. 36.

Mentiri, per ſe malum eſt, Malum hoc acceſſione iuramenti duplicatur
Wolf. Muſcul. append. ad Pſal 15. de Iurm.
Pſal. 12. 2.
Of Periurie there are diuers kindes.

ring is a ſinne, but becauſe forſwearing is an horrible ſinne, from which hee would haue vs to be very farre, who hath warned vs not to ſweare at all. And that not without ſpeciall cauſe and reaſon: for it is a ſinne in the higheſt degree, and contayneth in it many capitall ſinnes. If therefore as *Chriſt* ſaith, *Mat.* 12. wee ſhall *giue an account of euery idle word*, much more of euery falſe word: and if of euery falſe word, much more of euery falſe Oath. *To lye of it ſelfe, is a ſinne*, ſaith *Muſculus*. *To adde an Oath to it is a double ſinne.* The Prophet complaineth of thoſe that *ſpeake deceitfully, Pſalme* 12. 2. how much worſe are they that ſweare *deceitfully?* their ſinne muſt needes be very dangerous.

Now, of this *falſe ſwearing* there are diuers kindes, all which are very haynous: for an Oath being twofold (as I ſhewed before) *Promiſſory* and *Aſſertorie*, we are to know, that

that this ſinne may be in either of them. Firſt, in a *Promiſſorie Oath*, and that two-waies: firſt, when by Oath *wee promiſe* that wee neuer meane to *performe*. Secondly, when hauing meant it ſimply at the Oath taking, we afterward vnconſtantly change our purpoſe, the thing being neither vnlawfull nor impoſſible, but onely inconuenient: both theſe are no ſmall ſinnes, whether done in plaine or cunning manner.

1 In an Oath promiſſorie two wayes.
1 When we promiſe by Oath that we intend not.
2 When we intend at the Oath taking, but after change.

What ſhall we ſay then to that *impious doctrine* of the *Church* of *Rome*, which teacheth *that a man ought not to hold Faith with Heretickes*, whome they ſtile ſuch as profeſſe the *Apoſtolick* Faith, reiect their idle inuentions, and renounce that *Antichriſtian Synagogue*,; by the entertaining of which doctrine, Gods Name and Maieſtie is abuſed, fraud and trechery maintained, and contract betweene Nation and Nation ouer-turned.

Hence is reproued,
1 The impious doctrine of the Church of Rome.

And what ſhall we ſay to that

2 The impious practiſe of the Pope of *Rome*.

impious practiſe of the Pope of *Rome*, who making himſelfe equall with GOD, challengeth to himſelfe power to diſpenſe with a lawfull Oath, and to diſcharge Subiects from their ſworne Allegiance to *Chriſtian Princes?* What is it elſe, but a direct croſſing of Gods ſacred *Maieſtie*, who hath giuen expreſſe charge to *performe our Oathes*, as being made not onely to man but to God: and therefore called, *An Oath of the Lord, Exod.* 22. 11. So that our Oath muſt be performed to our very enemie. And *Ierome* giueth the reaſon; *for you muſt not conſider to whome, but by whome you ſweare.*

Math. 5. 33. Exod. 22. 11. 1 Sam 20. 8. 2 Sam. 21. 7. Ezek. 17. 18. *Iuramentum etiam hoſti ſeruandum: non enim cui ſit iurandum eſt conſiderandum, ſed per quem iuras.* Hierom.

Whence we may boldly conclude, that notwithſtanding the *Popes* relaxation, who hath no libertie to *looſe*, when GOD hath *bound*; no power to *ſeperate* when God hath *coupled*; no authoritie to *releaſe* any lawfull Oath, wherein is not onely a bond of man to man, but

Math. 19. 6.

but of man to God: notwithſtanding (I ſay) this, our *Ieſuites, Prieſts* & other *Papiſts*, who hauing ſworne Allegiance to the *Kings Maieſtie*, (as next vnder God) *in theſe Dominions Supreame Gouernour*) doe afterward violate this lawfull Oath, denying his Supremacie, and maintaining the *Popes*, are guiltie of this horrible ſinne of periurie. Wherefore it were to be wiſhed, they would heerein follow the patterne of the auncient *Romanes*, though *Heathens*, whoſe integritie was ſuch, that they would not breake Oath with their deadlieſt Enemies.

Ieſuites, Prieſts and other Papiſts, who breake their Oath of Allegiance (notwithſtanding the Popes Diſpenſation) are guiltie of periurie.

The fidelitie of auncient Romanes.

Amongſt the reſt, memorable is the Example of *Attilius Regulus*, who to keepe his Oath made to the *Carthaginians*, his mortall enemies, returned Priſoner to *Carthage*. And though not compelled for any other cauſe but his Oath: yet (as *Tully* ſaith of him) *the loue neyther of his Countrie, nor of his*

Tit. Liu. Aug. Gel. Valer. Max. A rare Example.

Neq; enim charitas Patriæ retinuit, nec suorũ, neque Vero tum ignorabat, se ad crudelissimum hostem, & ad exquisita supplicia proficisci. Cic. de Offic. lib. 3.

his owne, with-held him, whe: withal he knew hee should goe to a most cruell enemie, and to exquisite Torments; which afterward he sustayned till he dyed, in the cruellest and bloudiest manner that could be inuented. A shame then is it for *Christians* to come short of *Heathens*, whose onely guide was the light of Nature. And so much for *Periurie* in the first kinde.

2 In an Oath assertory, two wayes.

1 When we sweare a knowne vntruth.

2 When we sweare an vnknowne truth.

The second kinde of *Periurie* is *in an Oath Assertorie*: and that when we sweare eyther *a knowne vntruth*: or an *vnknowne truth*. The first is, when we sweare that to be truth, which is certainely knowne to be vntruth. The second, when we sweare that for truth which for the present we surely imagine a falsehood, though in time to come it proueth to be truth.

What Periurie is properly.

So then it is plaine and manifest that in an *Oath* whether *promising* or *affirming*, *Periurie* is not so much swearing a thing *false*, as swearing it *falsely*,

falsely, when heart and words agree not, and when the end thereof is deceit.

Vpon what ground then is that Doctrine founded of *Equiuocation*, and *Mentall reseruation*, which our double-hearted aduersaries do both teach and practise in time of danger. Whereby they iustifie that wicked speach in *Euripides*, detested of the very * *Heathen* themselues, [a] *I haue sworne with my tongue, but not with my minde.* Like the fraudulent Oath of [b] *Cleomenes*, with his enemies, who sware a Truce for certaine dayes, and when they least thought of him, he set vpon them and destroyed them in the night. Such are the Oathes of our periured *Priests* and *Iesuites*; (I can tearme them no better) who haue a tongue for the *Prince*, and an heart for the *Pope*, desiring deuillishly to deceiue those to whom they sweare. Which opinion & practise being admitted and receiued, doth not onely ouerthrow

Non enim falsũ iurare, peierare est: sed quod ex animi tui sententia iuraueris. Cic. Offic. Lib. 3. Against the doctrine of Equiuocation.

* Cic. Lib 3. de Offic.

[a] ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀμνήμοτος. *Iuraui lingua, mentem sine iurata gero.* Eurip.

[b] Plutarch in Lacon.

Which opinion and practise being admitted, takes away the end of a lawfull Oath.
And excludeth the Authors of it out of Gods Kingdome.
Psal. 24.4.
Psal. 15.2.

throw the end of a lawfull Oath, (which is the deciding of strife, and confirming of truth) but excludeth the Authors of it from Gods holy *Mountaine*: For, hee onely shall rest there, saith the *Prophet Dauid*, *who hath not sworne deceitfully*, *Psal.* 24. 4. *But speaketh the truth in his heart. Psal.* 15. 2.

Exhortation.

Ephes. 4. 15.

For our selues therefore that desire to partake of the ioyes of Heauen, let vs be exhorted in the feare of God, *to follow the truth in loue*, and to beware of this sinne of Periury, in what kinde soeuer. And the rather because it is a sinne:

1 *Iniurious to God.*
2 *Pernicious to our Neighbour.*
3 *Dangerous to our selues.*

Reason 1. Iniurious to God.

First, *iniurious to God*, and that in diuers respects:

1 In Lying and defrauding. Prou. 6. 17. 1 Thes. 4. 6.

First, in *Lying*, which God *hateth*, *Pro.* 6. 17. And in *defrauding*, which God *reuengeth*, 1 *Thes.* 4. 6.

Secondly, *in defiling his blessed Name*,

Name, by making that a ſhelter for lyes, which is as much, as if the *Keeper of the Kings Seale*, ſhould ſeale therewith Letters of Treaſon: ſo is it *no leſſe* treaſon to the *King of Kings*, to ſeale and confirme a lye with his Name, which of it ſelfe is a *Tower* and *Sanctuarie* of veritie, *Prou.* 18. 10.

2 In defiling his bleſsed Name.

Which is treaſon to the King of Kings.

Prou 18. 10.

Thirdly, *in abuſing his glorious Maieſtie*, by making him a partie in the ſinne, and ſo contrarie to himſelfe, as though hee were like the *Deuill, the Father of lyes, Iohn* 8. 44. And what doe they heerein, but ouerthrow his very eſſence? for, *take away his truth, he ceaſeth to bee God.*

3 In abuſing his glorious Maieſtie.

Iohn 8. 44. *Quid enim reſtat Domino, ſi ſua Veritate fuerit ſpoliatus? Iam Deus eſſe deſinet.* Calu. Inſtit. lib. 2. cap. 8. Sect. 24.

Fourthly, *in contemning his feareſull threatnings*, denounced againſt all that offend in this ſinne: for what doth the periured perſon, but deſperately tempt God, and (as it were) out-face him, prouoke, and dare him, according to his word, to inflict vpon him the deſerued vengeance

4 In contemning his feareſull threatnings.

The Periured perſon dareth God.

geance, which in his Oath he calleth for, if he ſweare falſely.

So we ſee in how many reſpects this ſinne is a diſhonour to GOD. Whence *Ioſhua* to bring *Achan* to confeſſion of the truth, ſaith, *My Sonne giue glorie to the Lord God of Iſraell, Ioſh.7.19.* Intimating, that by periurie GOD is greatly diſhonoured.

Ioſh.7.19.

Reaſon 2. Pernicious to our neighbour.

Secondly, as it is *iniurious to God*, ſo *pernitious to our Neighbour*. For heereby is the end of an Oath fruſtrated, diſcord preſerued, falſehood erected, iniuſtice maintained. And it is yet more pernitious, if in publike place of Iudgement: for there the periured perſon doth wrong to diuers. Firſt, *to the Iurie*, in drawing them to giue wrong verdict. Secondly, *to the Magiſtrate*, in drawing him to giue wrong iudgement. Thirdly, *to his Neighbour*, who is hereby much wronged and iniured.

And moſt of all, when in publike place of Iudgement, for there is wrong done

1 To the Iurie.

2 To the Magiſtrate.

3 To our Neighbour.

Eyther:

Eyther:

In his ſtate, and goods. 1

Or, In his name, and credit. 2

Or, In his body, and life. 3

Or, In his ſoule, and ſaluation. 4

Thirdly, and laſtly, it is a ſinne, as *iniurious to God*, and *pernicious to our Neighbour*, ſo *dangerous to our ſelues*. For, by periurie men becomming *Deuils incarnate*, nay, in this regard beyond the deuil himſelfe (of whom we haue not heard that euer he abuſed the name of God to confirme his lyes, but *fathers* them himſelfe) they muſt needs draw downe the puniſhments of God vpon them. In the midſt whereof (as one ſaith) they finde and feele that that God whom they haue inuocated is a ſore angry witneſſe and reuenger of their falſehood: for ſo he threatneth to be a *ſwift witneſſe againſt falſe ſwearers*, *Malac.* 3. 5. and that very iuſtly: for an Oath conſiſting not onely of *inuocation*, whereby they call God to witneſſe, but alſo of *imprecation*, whereby

Reaſon 3. Dangerous to our ſelues.

Periured perſons, Deuils incarnate.

Iohn 8.44.

Experiuntur enim periuri in medijs pœnis Deum quem inuocarunt, vere eſſe iratum teſtē ac vindicem ſuorum perfidiæ. Theſaur Theol Math. Vogell.

whereby they call him to reuenge, and binde themſelues to punishment if they ſweare falſely; iuſtly may God take them at their word, and execute vpon them the deſired, and deſerued vengeance. Whence it is, that he puniſheth them both *here* and *hereafter*. Firſt, *here* and that both *inwardly*, and *outwardly*.

Iuſtly doth God puniſh periured perſons,
1 Here, and that
1 Inwardly.
Introſpice in mentem illius, qui ſit falſo iuraturus: Videbis enim illam non poſſe acquieſcere, ſed tumultuari, perturbari, ſeipſam in crimen vocare, omni contumeliarum & conuitiorum genere vexari. Phil. Iu. de dec. præc.
2 Outwardly.

Firſt, *inwardly*, with a wounded conſcience, (and that at the very act) which whoſoeuer feeleth, needeth no other *Iaylor or Hang-man. Doe but looke* (ſaith *Philo*) *into the minde of him who is about to ſweare falſely, you ſhall ſee that it cannot be at quiet, but vexed, troubled, of it ſelfe accuſed, and tormented with all kinde of checkes and rebukes.*

Secondly, *outwardly*; and that diuers waies: as,

with loſſe
1 *Of eſtate.*
2 *Of good name.*
3 *Of libertie.*
4 *Of life.*

Firſt,

First, ſometime with *loſſe of Eſtate.* And ſo much the Lord threatneth, *Zach.* 5. 4. where he ſaith that *the curſe ſhall enter into the houſe of him that falſely ſweareth by his Name, and it ſhall remaine in the midſt of his houſe, and ſhall conſume it with the Timber thereof, and ſtones thereof.*

1 Sometime with loſſe of Eſtate. Zach. 5. 4.

Secondly, ſometime with *loſſe of good Name*; which the *Wiſe man* telleth vs, *is to be choſen aboue riches*, *Prou.* 22. 1. Yet this hath beene ſo ſtained by Periurie, with ſuch a blot and blemiſh of infamie, as could neuer be wiped out vntill death; nay, hath often remained long after death. And ſurely it ſtands with *great equitie* that thoſe who get credit to their falſehood by diſhonouring God, ſhold haue the diſhonour turned vpon their owne heads.

2 Sometime with loſſe of good Name. Prou. 22. 1.

And it ſtandeth with great equitie.

Thirdly, ſometime with *loſſe of Libertie.* And thus was King *Zedechiah* puniſhed for the Oath broken with *Nebuchadnezar*: in

3 Sometime with loſſe of Liberty.

regard whereof, saith the LORD,

Ezek. 17. 19. *Ezech.17.19. As I liue, I will surely bring mine Oath that he hath despised, and my Couenant that he hath broken, vpon his owne head.* And so it came to passe, for *Nebuchadnezar* by an Armie *ouer-toooke him,*

2 Kin. 25.5.6.7 *slew his Sonnes* before him, *put out both his eyes, and carryed him to Babilon,* as it is in 2 *Kings* 25.

4 Sometime with losse of Life. Lastly, sometime with *losse of Life.* Thus did GOD punish the Oath broken with the *Gibeonites.* not onely with famine three yeares together, but with the death of *Sauls seauen Sonnes, who were hanged vp openly in the Mountaine,* 2 *Sam.* 21.

2 Sam, 21. 19.

Examples hereof haue been in this our Land. And to this purpose wee may read of, and it were not amisse to mention some examples of latter times in this our Land. As of *Earle Godwin,* who wishing at the Kings Table, that the bread might choake him, if he were guiltie of *Alphreds* death, whom he had before slaine, was presently choaked, and fell

Earle *Godwine*

downe

downe dead. So of a Widdow in *Cornehill*, who hauing ſworne to deceiue a poore *Orphane* of her right, within foure dayes after caſt her ſelfe out at a window, and brake her necke. So of the Woman without *Alderſgate*, who hauing forſworne her ſelfe for Flaxe bought in *Wood-ſtreete*, had (as ſhee deſired) Gods iudgement ſhewed vpon her, was ſodainely ſtricken, continued ſome few dayes in grieuous torments, and ſo wretchedly dyed. Many ſuch examples might be alledged but to theſe giue me leaue onely to adde one more, of which we reade in *Eccleſiaſticall Hiſtory*, and it is worthy heere to be recorded.

Wid. *Barnes, Corn. in Lond.* 1574.

Anne Aucris Wid. *Feb.* 11. 1575. A pitifull example.

Euſebius reporteth of three lewd varlets that charged *Narciſſus Biſhop of Ieruſalem*, with a grieuous accuſation, and the better to perſwade it, confirmed it with Oathes. The firſt (if it were not true) wiſhed to be *burnt to aſhes*: the ſecond, to be *tormented with ſome cruell diſeaſe*:

Three lewd varlets that falſely accuſed *Narciſſus, Euſ. Eccleſ. Hiſt. lib. 6. cap.* 8.

The iuſtice of God againſt periured perſons.

the third, to be *ſmitten with blindneſſe*. Innocent *Narciſſus* being too weake to reſiſt them, remoued, and hid himſelfe in deſert places for many yeares. In the meane time, this hapned to thoſe periured perſons. 1 The firſt, by the fall of one ſparke of fier in the night, had himſelfe, houſe, and familie *conſumed to aſhes*: 2 The ſecond was *tormented* in his whole body, *with the ſame diſeaſe hee wiſhed*. 3 The third, ſeeing their ends, and fearing vengeance, confeſſed the miſchiefe, and for it mourned and wept till hee *loſt both his eyes*. A lamentable *ſpectacle* for falſe witneſſes, and periured perſons. So we ſee how God puniſheth them heere.

2 Hereafter.

Mat. 26. 75.

Secondly, much more ſeuerely *hereafter*: if he doe not puniſh them *temporally*, then (which is worſe) *eternally*. Vnleſſe heere they appeaſe his anger (as *Peter* did) with Repentance and Teares, they may aſſure themſelues of it, they cannot auoide

auoide it. Let them in this life eſcape the wound of *Conſcience* within; and without, loſſe of *Eſtate*, *Name*, *Libertie*, or *Life*, they cannot eſcape the loſſe of *Heauen*. But as they by this ſinne haue renounced God, and giuen vp themſelues vnto Sathan: ſo for this ſinne GOD ſhall renounce them, and giue them vp into the hands of Sathan, the Prince of darkeneſſe. And no meruaile: for they farre ſurpaſſe Lyers in iniquitie, and therefore may well looke for the ſame portion, and that is, *in the Lake that burneth with fire and Brimſtone*, *Reuel.* 21. 8.

Vnleſſe they repent, they incurre loſſe of heauen.

They ſhall be giuen vp into the hands of Sathan.

And haue their portion with Lyers in the Lake, &c.

And yet notwithſtanding, how common a ſinne? and how largely ſpread ouer euery part of this Nation, and euery corner of this Citie, the *eye* of the Land, and *beautie* of the Kingdome? In publike *Courts of Iudgement*, may not money hyre it? In priuate *Shops* and *Houſes*, doth not the droſſe of the world cauſe

Aplication. A ſinne common.

In Courts of Iudgement.

In Shops and Houſes.

In Fayres and Markets. In euery trifling bargaine.

More certainty in Heathens, ſwearing by falſe Gods: then in Chriſtians, ſwearing by the true God.

Whence iuſtly may God be at controuerſie with this { Land, Citie.

cauſe it? in open *Faires* and *Markets*, doe not our couetous Caitifes vſe it? In *euery trifling Bargaine*, Will not many a wicked wretch (to make good ſale of wares) by Periurie ſell his ſoule to Hell? In a word, may we not finde in *Heathens* more certaintie, leſſe Periurie, ſwearing by *Iupiter*, *Apollo*, and other falſe Gods, then in *Chriſtians* ſwearing by the true GOD? How iuſtly then may God proclaime a Controuerſie with this *Land* in generall, with this Citie in ſpeciall, which is become a *Denne* for theſe *Wolues*, to lurke in, a *Cage* for theſe vncleane *Birds* to keepe in, (giue me leaue to ſay) a *Stie* for theſe filthy *Swine* to lye in, which wallow in this ſinne, and will not part with it; either for *God*, to whom it is ſo *iniurious*: or for their *Neighbour*, to whom ſo *pernicious*: or for *Themſelues*, to whom ſo *dangerous*. So we ſee in the third place, Oathes are *vnlawfull*, when not in *Truth*.

Fourthly,

Fourthly, *vnlawfull*, when not *in righteouſneſſe*; and that is, when we ſweare eyther without *iuſt occaſion*, or when the *Matter* it ſelfe is not *iuſt* and *lawfull*: but forbidden by God, or elſe not in our power. And this is a great and grieuous ſinne, for a man to ſweare not in a religious minde *to the glory of God*, and *good of Man*, but that which is contrary to *Pietie* and *Charitie*. So did *Iezabell*: ſhe ſwore the death of *Elias*, 1 *Kings* 19.2. So did *Ahab*: hee ſwore the death of *Eliſha*, 2 *Kings* 6.31. So did the *Iewes*: they ſwore the death of *Paul*, *Act*. 23.12. Thus alſo doe many in theſe dayes, who vpon euery little wrong, ſweare to be reuenged of their neighbour, and to recompence *euill for euill*, which they ſhould *ouercome with goodneſſe*.

4 Vnlawfull, when not in righteouſneſſe.

1
2
1
2

He that ſweareth muſt take heede of two things, ſaid *Sophocles*, *ne ladat amicos, ne peccet in Deos*.

1 Kings 19.2.
2 Kings 6. 31.
Acts 23. 12.
Thus doe thoſe that ſweare reuenge.

Rom. 12. 17. 21

And in this kinde alſo doe offend thoſe of the *Monkiſh* profeſſion, who ſweare:

The Monkiſh ſort alſo offend in this kinde.

1 *Perpetuall Chaſtitie.*
2 *Voluntary Pouertie.*
3 *Regular Obedience.*

All which offend againſt the rule of *Righteouſneſſe.*

Who ſweare, 1 Perpetuall Chaſtitie, which dependeth vpon the guift of God. 1 Cor. 7. 9.

The firſt, *Perpetuall Chaſtitie*, becauſe it is not in their power, nor dependeth vpon their will, but vpon the guift of GOD. And in this regard, ſaith *Paul, If they cannot abſtaine, let them marrie*, 1. *Cor.* 7. 9.

2 Voluntarie pouerty, which is a breach of Gods ordinance, Deut. 15. 4.

The ſecond, *Voluntarie Pouertie*, and wilfull beggerie, becauſe it is a breach of Gods ordinance, which is, *that there ſhould be no begger in Iſrael, Deut.* 15. 4.

3 Regular Obedience, which is a thraldome of the conſcience. Marke 7, 7.

The third, *Regular Obedience* to the will of Superiours, becauſe it is a thraldome of the Conſcience to the *ordinances of men*, when in regard thereof wee are onely bound vnto GOD: in which ſence, ſaith the *Apoſtle, Be not the Seruants of Men*, 1 *Corinth.* 7. 23. 1 Cor. 7. 23.

All

All theſe kindes of Oathes are againſt *Righteouſneſſe*: and as in the making, ſo in the keeping: Nay, *that which is ill ſworne, is worſe obſerued.* If the thing ſworne be eyther vnlawfull, or impoſſible, (whether it appeare ſo at the firſt, or be diſcerned afterward) it is of no effect, and cannot binde vs.

As the making ſo the keeping of theſe Oathes are againſt righteouſneſſe.

Quod male iuratur, peius ſeruatur.

Vnlawfull Oathes binde not.

In malis promiſſis reſcinde fidem: in turpi voto muta decretum: & quod incaute vouiſti, ne facias: impia eſt promiſſio, quæ ſcelere impletur. Iſid.

And heere that rule of *Iſodore* is to be remembred: *In euill promiſes breake thy faith: in a diſhoneſt vow change thy decree: and doe not that thou haſt raſhly vowed: wicked is the promiſe, that is performed with wickedneſſe.*

Well therefore did *Dauid*, who (in his raſh paſſion) hauing ſworne, the death of *Naball*, did after, by the aduiſe of *Abigail*, breake it: 1 *Sam.* 25. And wickedly did *Herod*, (that Murtherer, and no Iudge) who ſwore not ſo *raſhly* but performed it as *wickedly*, *Marke* 6. 26.

Wel did *Dauid* in breaking his Oath.

1 Sam 25.32.

Wickedly did *Herod* in keeping his Oath. Marke. 6. 26.

It

Iuſiurandũ Vinculum iniquitatis eſſe non oportet. Pet Mart. loc. commun.

It ſtandeth vs then in hand, to beware of ſwearing irreligiouſly, or *vnrighteouſly:* (for an Oath muſt not be *the bond of iniquitie*) as alſo hauing ſworne ſo, to craue pardon for it, and not to performe it: for that is, firſt, to make GOD an approuer of ſinne: ſecondly, to breake our *Oath of Allegiance*, made to God in Baptiſme, whereby we haue bound our ſelues to obey his will. So wee ſee in the fourth place, Oathes are *vnlawfull* when not in *righteouſneſſe*.

To keepe vnrighteous Oathes, is:
1 To make God an approuer of ſinne.
2 To breake our bond in Baptiſme.

Laſtly, *vnlawfull*, when not in *iudgement*, but raſhly and vnaduiſedly: when neyther called therevnto by order of *Iudgement*, nor able to diſcerne with *Iudgement*, and vnderſtanding, what we doe when we ſweare. Whence it commeth to paſſe we take it in hand ſo frequently, ſo irreuerently. A thing deteſted of the very Heathen. And therefore it was an auntient Decree obſerued of the *Romanes*, that when

5 Vnlawfull, when not in Iudgement. When neither called thereto by order of Iudgement: nor able with Iudgement to diſcerne the nature of an Oath.
Plut. Quæſt. Roman.

when young men would ſweare by *Hercules*, they ſhould firſt goe out of the houſe wherein they were. A good meanes to keepe them from ſwearing lightly, when they had ſuch time and leiſure to bethinke themſelues.

A commendable order obſerued of the Heathen.

And ſurely, theſe *Heathen* may riſe vp in Iudgement againſt the men of this generation, and condemne them, who take no ſpace at all to deliberate, but with leſſe regard and reuerence to the true God, then they had to their falſe Gods, audaciouſly take his Name in their mouthes, filling vp euery ſentence in ordinary communication, with idle, vaine, and vnneceſſary Oathes, So we ſee in the laſt place, Oathes are *vnlawfull*, when not in *Iudgement*. And ſo much ſhall ſerue to haue ſhewed what *Oathes* are *lawfull* what *vnlawfull*.

They may condemne the men of this generation.

Who haue leſſe regard to the true God then they had to their falſe gods.

Now come wee to the vſe of the whole former Doctrine concerning *Oathes*, both *lawfull* and *vnlawfull*.

Now followeth the vſe of all the former doctrine.

vnlawfull. And it affordeth to vs a two-fold vſe:

1 *For Information.*
2 *For Caution.*

For information { 1 Of our *knowledge.* 2 Of our *practiſe.*

Vſe 1. For information. 1 Of our knowledge, that in ſome caſes we may ſweare, Againſt the errour of the *Manichees* and *Anabaptiſts*, who altogether take away the vſe of an Oath. Their allegations, Iam. 5. 12. Mat. 5. 34. The anſwere.

And firſt, it ſerueth to *informe* our *knowledge*, that in ſome caſes we may ſweare. Contrary to the opinion of the *Manichees*, ſince renued, and taken vp by the *Anabaptiſts*, who altogether reiect the vſe of an Oath, and refuſe it, euen when Authoritie requireth it: for the vpholding of which *hereſie*, they cite for their authoritie, not onely the precept of Saint *Iames*, *Before all things, my Brethren, ſweare not*, *Iames* 5. 12. but of *Chriſt* himſelfe, *Sweare not at all*, *Math.* 5. 34. Whereas both S. *Iames* in the former, and *Chriſt* in the latter doth not forbid it, but reſtraine it. So that we may not therein vnderſtand the prohibition of euery kinde of Oath, but onely of *idle Oathes and*

The true meaning of our Sauiour.

colluſion

colluſion of Oathes (as BVCER,) *or ſwearing lightly and looſely* (as GVALTHER,) *or ſwearing in common talke* (as ZANCHIVS,) or *raſh and vnneceſſary Oathes* (as VRSINVS,) *or priuate and ordinary ſwearing* (as ARETIVS, & MELANCTHON) *or ſwearing by the creatures* (as BEZA, and PELLICAN.) In a word, it is plaine that the ſcope of our *Sauiour* is onely to taxe the corruption of the *Phariſees*, who thought in their iudgement, and taught in their doctrine, that in the third Commandement was onely forbidden Periurie: and no Periury, but when there was expreſſed the Name of God, or ſome other thing immediatly pertaining to his ſeruice: otherwiſe, to *ſweare* and *forſweare* by the Creatures, they thought no *defiling of his Name*, nor *taking of it in vaine*.

But our *Sauiour* herein layeth to their charge both *Idolatrie*, *Periurie*, and *impietie*. Firſt, *Idolatrie*, in ſwearing by them, whereby they much diſhonoured

Bucer *in Mat.* 5
Gualt. *in Mat.*
Zanch. *inter-tium Precept.*
Vrſin. *Catechiſ. pars* 3.
Aret. *trob. par.* 1
Melanct. *in Mat.* 5.
Bez *annot. in Matth.*
Pell. *in Mat.* 5.

The ſcope of Chriſt is to reproue a two-fo'd errour in the Phariſees.
1
2
Mat. 23. 16, 17, 18.

Leuit. 19. 12.
Exod. 20. 7.

Our Sauiour chargeth them of a three-fold crime:
1 Idolatry.
Hil. 4. *Can. ſup. Mat.*

2 Periurie. *Neq; enim Deus haret in verbis, sed mentem iurantis spectat, nec tam in syllabis, quam in sententia, honor & contumelia nominis diuini consistit.* Vrsin. Catechis. pars 3 quæst. 102.

* 3 Impietie. [a] *Colligimus nullam creaturam tam paruo nobis estimari debere, vt ipsam vano iuramento polluamus.* Pell. in Matth.

[b] *Tantum opificem designant a suis operibus,* Caluin. in Iac. 5. 12. *Omnino, i. per vllam rem creatam.* Beza Annot. Maio. in Matth. 5.

dishonoured God, in giuing his worship to the creatures. Secondly, *Periurie*, in confirming a falsehood by such an Oath, of it selfe no true Oath; yet so in the opinion of him that sweareth, who in this respect is counted guiltie. * Thirdly, *impietie*, in [a] polluting the creatures by rash and false swearing, and so (though not directly, yet indirectly) polluting the Name of God: in as much as [b] *by these workes of his* (saith *Caluin*) *they poynt out the worke-man*; whose glory and Maiestie shineth in them, and thus the dishonour reacheth to God himselfe.

Now whereas he saith, μὴ ὀμόσαι ὅλως, *Sweare not at all*: the word ὅλως, (*at all*) is to haue reference to the formes rehearsed, as by *Heauen, Earth, Ierusalem*, and such like, *approued* of the *Pharises*, *reproued* of *Christ*.

Wherefore, his meaning is, *Sweare not at all*, that is, *not at all by any creature*, vpon what pretence soeuer: nor *at all by God himselfe falsely*,

falſely, or *vnaduiſedly*; neither *diſorderly*, for *affection*: nor *childiſhly*, for *imitation*: nor *deſperatly*, for *cuſtome*: nor *cunningly*, for *deceit*: other Oathes, which faile not in the conditions required, Saint *Iames* diſliketh not, our *Sauiour* condemneth not, whether they be *publike* Oathes inioyned by authoritie: or * *priuate* Oathes, vſed *vpon neceſſitie*, *ſoberly*, *religiouſly*, and *reuerently*, as is plaine by the examples of a *Iacob* to *Laban*, of [b] *Ionathan* to *Dauid*, of [c] *Booz* to *Ruth*, and diuers other.

We may ſay then to the *Anabaptiſts*, as *Chriſt* to the *Sadduces*, *they are deceiued, not knowing the Scriptures*. Were that miſinterpretation of theirs allowed, *Chriſt* ſhould haue *condemned* what his Father had *ordeined*, and *deſtroyed* the morrall law, which he came to fulfill, *Math.* 5. 17.

In the ſecond place therefore, it ſerueth to *informe* our *practiſe*: and it doth inſtruct and teach vs, *not to feare*

Nec affectu, vt perterbati: nec imitatione, vt parvuli: nec conſuetudine, vt ſceleratis: nec fictitie, vt deceptores, Pell. in Matth. 5.

* *Priuata iuramenta, quæ ſobrie, ſancte, reuerenter, neceſſariji rebus adhibenter, damnare nimis periculoſum fuerit.* Caluin. Inſtit. lib. 2. cap. 8. ſect. 27

[a] Gen 31.53.

[b] 1 Sam. 20. 12

[c] Ruth 3. 13.

Math. 22. 29. *Chriſtus damnare nec voluit, nec potuit, quod pater inſtituit.* Pel. in Mat, 5. 17

2 For information of our practiſe.

it teacheth vs not to feare to take an Oath vpon iuſt occaſion.

Reaſon.
1
2
3

*1 King. 8. 31 Pſal. 63. 11. Eſa. 48. 1.

The religious ſwearer ſhall be rewarded.

Vſe 2.
For caution.
To beware of vaine Oathes

Reaſon 1.
It is a tranſgreſſing of the Commandement:

feare to take an Oath, (when neceſſitie requireth) both *publike* and *priuate*: but willingly to doe it, when there is ſufficient warrant for it: ſo ſhall

1 *A good cauſe be furthered.*
2 *Authoritie obayed.*
3 *God himſelfe much honoured.*

For it is a part of his ſeruice, and ſuch a part as is * ſometime put for his whole ſeruice: and therefore to be refuſed no more then *Prayer*, or any other *worſhip* of God. Rightly to ſweare is to ſanctifie his Name; for which the *religious* ſwearer ſhall be *rewarded*, as ſurely as the *prophane* ſwearer ſhall be *puniſhed*. And ſo much of the vſe for *information*.

Now as it ſerueth to *informe* vs, ſo withall to *warne* vs: to *warne* vs to beware of *vaine* Oathes, and to take heede of *vnlawfull* ſwearing, And the rather for theſe *conſiderations*.

Firſt, becauſe it is *a tranſgreſſing of Gods Commandement*. It is a *ſtatute*

tute enacted in the high *Court* of *Parliament* in Heauen, by the *King* of *Kings*, and *Lord* of *Lords*: *Thou ſhalt not take the Name of the Lord thy God in vaine.* Nay more: there is alſo a *threatning* annexed thereunto, which there is to no other *law*, ſaue onely to the *ſecond*: to ſhew, that as *Idolatrie*, ſo the *abuſe of his Name* of al other ſinnes ſhall not eſcape iudgement. And from the *Father* come we to the *Sonne*, who in his *Goſpell* will not haue vs to ſweare at all, but to *let our communication be yea, yea; nay, nay.* And he is not without his *reaſon*: for *whatſoeuer is more commeth of euill.* And Saint *Iames* the *Penman* of the *holy Ghoſt*, is very earneſt in the ſame precept: *before all things, my brethren ſweare not.* And he alſo giueth a good *reaſon, leaſt ye fal into condemnation.* It behooueth vs then to abſtaine from it, in regard of this *Law*, and *Statute*, confirmed with ſuch ſtrong *reaſon*, both by *God the Father*,

1 *Of God the Father.*
Exod. 20. 7.
Reaſon.
For the Lord will not holde him guiltleſſe, that taketh his Name in vaine.

2 *Of God the Sonne.*
Mat. 5. 34. 35 36. 37.
Reaſon.
For whatſoeuer is more, commeth of euill.
3 *Of God the holy Ghoſt.*
Iam. 5. 12.
Reaſon.
Leaſt you fall into condemnation.

ther, of whome it was *enacted*; and by *God the Sonne*, of whome *ratified*, and by *God the holy Ghost*, of whome *renued*.

Reason 2, It is a great vilifying of God.

Secondly, it is *a great vilifying of God:* be it eyther by *other things*, or by *his Name:* If by *other things*, we *debase him*, in preferring them before him, and *making him inferiour* to them. If by his Name we doe also debase him, in *making him a common* witnesse, and so prophaning him. The *Name* of God is to be had in high *account*, and great *reuerence*; and therefore not to be *polluted* by common vse. *Mercurius Trismegistus* was in such respect amongst the *Egyptians*, that in *reuerence of him it was not lawfull to pronounce his name commonly and rashly.* * *Haro*, Duke of *Normandy*, would haue his *name* so *terrible*, that at the very hearing of it men should crouch. If the *names* of sinfull men haue beene had in such *respect*, what *reuerence* may we thinke due to the *Name of God?* The

Be it either by other things, Or by his Name.

Which is not to be polluted by common vse.

Mercu. Trisme. Nomen eius proprium ob reuerentiam quandā pronunciare vulgo, & temere non licebat. Marsil. Ficin.

* Claud. Min. com. in Alciat.

The *Name of God* (as one ſaith) is a *Name* to be *feared*, a *Name* to be *admired*, a *Name* to be *praiſed*:

To be *feared* for *power*,

To be *admired* for *wiſedome*.

To be *praiſed* for *goodneſſe*.

And therefore let this *Name* be continually in thy mouth, but (AD PRECANDVM, NON IVRANDVM) to pray to it, not to ſweare by it; for that is to *debaſe* and *vilifie* his *Name*, who is a *great God*, and therefore *fearefull*: a *wiſe God*, and therfore *wonderfull*: a *good God*, and therefore *praiſe-worthy*. So ſaith that ſweete *Singer*, *His Name is to be praiſed from the riſing of the Sun to the going downe of the ſame*, *Pſal.* 113. 3.

Nomen terribile, admirabile, laudabile. Terribile, quantum ad potentiam: admirabile, quantum ad ſapientiam: laudabile, quantum ad bonitatem. Bonauent. expoſ. Orat. Domin. *Lyra* in his Gloſſe on Eccleſ. 23. 13. Deut. 28. 58. Pſal. 8. 1. Pſal. 113. 3.

Thirdly, it *peruerteth the vſe of our ſpeach*: for that was giuen of God to no other end but to ſpeake the language of *Canaan*, and to glorifie our *Creatour*. Now when it paſſeth theſe bounds, limited therevnto by creation, and taketh his Name in vaine: this faculty of ſpeach is

Reaſon 3. It peruerteth the vſe of our ſpeech. Which was giuen vs to glorifie God.

By this it is abuſed to the diſhonour of him that gaue it.

Eſt namque impium eo ore turpia loqui, quo ſacratiſſimum nomen Dei profertur. Phi. Iud. de dec. præcept. Reaſon 4.

It is the cogniſance of Sathan, and badge of prophaneſſe.

Swearing, a more vaine ſinne then any other.

Hee that maketh no conſcience of this, will make no conſcience of other.

is abuſed to the diſhonour of him that gaue it. For, *a wicked thing is it* (ſaith *Philo*) *to ſpeake filthily with that mouth, wherein is vttered the moſt ſacred Name of God.* It *defileth* the *mouth*, it *peruerteth* the *ſpeach*, it *abuſeth* the *tongue*, which by right of *creation* ſhould ſerue as a *Trumpet* to ſound forth his glory.

Fourthly, *it is the very cogniſance of Sathan*, and *badge* of *prophaneneſſe*. And ſuch a one as vſeth it, may well be tearmed a wicked perſon: for he will make no conſcience of any ſinne, that maketh no conſcience of this ſinne, this *vaine* ſinne, for excuſe whereof he hath not any ſhew of *outward good* to pleade: neither *credit*, as the malicious *reuenger*: nor *profit*, as the couetous *Vſurer*: nor *preferment*, as the diſſembling *flatterer*: nor *pleaſure*, as the vncleane *adulterer*. Wee may well thinke then that the common ſwearer will not ſticke at any of theſe ſinnes, vnleſſe more for diſgrace and

and danger, then for any feare of God. Hee that will ſinne for *nothing*, will ſinne for *ſomething*: and what dare not hee doe, that dares prophane Gods holy *Name*, wearing it, and tearing it like his olde cloathes? It is therefore a ſure ſigne, ſet downe by *Salomon*, as of a *godly* man, *to feare an Oath*, ſo of a *wicked* man not to reſpect it. *Eccleſ.* 9. 2. Eccleſ. 9. 2.

I haue reade of an *Harlot*, who hauing three ſonnes, tolde her huſband, that one of them onely was his: whereupon at his death he bequeathed his eſtate, to him who ſhould be found out to be his naturall ſonne. The Sonnes fell at contention; the matter came to tryall: The *Iudge* to decide it, commanded that their Fathers dead body ſhould bee ſet againſt a tree, and he that could ſhoot nereſt his heart, ſhould be his heyre. The two *Baſtards* ſhot, the third refuſed it, and was much offended with the other for doing it. By which *naturall loue* *Deſtruct. Gitiorū* pars 4. cap. 17. A fit example for this purpoſe.

they concluded him the *naturall ſonne*, and gaue him the inheritance: So they that truely loue God, and cannot indure but grieue to heare his *Name* abuſed, ſhew themſelues to be the true *Sonnes* of God, *choſen* in Chriſt, *called* to Chriſt, *iuſtified* by Chriſt, and to be *glorified* with Chriſt: but thoſe wretches that feare not to *wound* Chriſt, and to *ſhoote* at his heart with *Oathes*, as with *Arrowes*, crying with the *Harlot*, *Diuide him*, *Diuide him*, are no *Sonnes*, but *Baſtards*; no *Sheepe*, but *Goates*; no *Seruants* of GOD, but *Slaues* of *Sathan*; no *heyres* of *Heauen*, but *Fire-brands* of *Hell*.

Thoſe that grieue at the abuſe of Gods name, ſhew themſelues the ſonnes of God. Thoſe that feare it not, no ſonnes, but baſtards. and Sathans ſlaues. 1 Kings 3. 26.

Fiftly, and laſtly, it is a ſinne, that *maketh vs liable to the wrath and iudgement of God*. It is the Word of *Almightie* God himſelfe; *The Lord will not hold him guiltleſſe that taketh his Name in vaine*. And as ſurely as it is *threatned*, ſo it ſhall be *executed*. A Sword of vengeance hangeth ouer their heads, and they draw

Reaſon. 5. It maketh vs lyable to the wrath & iudgement of God. Exod. 20, 7.

drawe downe Iudgements vpon themſelues, both *in this life*, and *in the life to come.*

1 In this life.

Firſt, *in this life*, the Lord denounceth *many, great, wonderfull*, and *long plagues*, againſt thoſe that *feare not his glorious Name. Deut.* 28.58. And this the Prophet *Zachariah* in his fift Chapter ſaw in the *viſion* of the *flying Booke*, in *length, twelue cubits*, in *bredth, tenne cubits*, wherein were written the *curſes that goe forth againſt the Swearer*: which ſhall *neuer be forgotten*, for they are *recorded in a Booke*: they are not *few*, but *many*; for it is a *long* and *broad Booke*: they come *ſwiftly*, not *ſlowly*; for, it is a *flying Booke* And what the *Prophet* ſaith, hath not *Experience* found true? hath not this *flying booke* beene ſeene amongſt vs? *Beloued*, this our *Land* hath not wanted *Examples.*

Deut 28. 58. 59. 60. 70. Zach. 5. 1. 2. 3.

A Booke of curſes againſt the Swearer.

And note that
1 They ſhall be remembred:
2 They are many.
3 They come ſwiftly.

The flying Booke hath beene ſeene amongſt vs, in this Land.

Witneſſe the *Example* of * one (of whome we may reade in the *Acts* and *Monuments*) that being

Examples.
* *Iohn Peter. Fox. Act. & Mon.*

a horrible ſwearer and blaſphemer, it was vſuall with him to ſay, if it be not true, *I pray God I may rot ere I dye.* Thus commonly hee tooke Gods Name in vaine, and yet not in vaine: his wiſh was not fruſtrate; for he *rotted* away indeede, and ſo *dyed* in miſery.

* A Gentleman of *Cornewall.* Fox. *Ibid.* In the time of King *Edward.*

Witneſſe the Example of the * young *Gentleman* of *Cornewall*, who in company with other *Gentlemen*, began to ſweare and vſe ribauld ſpeach: being reproued for it, hee ſwore the more, and raged worſe and worſe. At length, paſſing ouer a great Bridge, and an arme of the Sea, he ſo ſpurred his horſe, as that he ſprang cleane ouer with the man on his backe, who as hee was going, cried, ſaying, *Horſe, and man, and all to the Deuill.*

A warning for Gentlemen.

A Seruingman in *Lincolneſhire Park. Gou. of Tongue.*

Witneſſe laſtly, the *Example* (to name no more) of a *Seruingman* in *Lincolne-ſhire*, who for euery tryfle had an vſe to ſweare no leſſe Oath, then *Gods precious bloud*: hee

hee would not be warned by his friends to leaue it. At laſt, he was viſited with grieuous ſickneſſe, in the time whereof he could not bee perſwaded to repent of it; but hearing the Bell to toll, hee did moſt hardly, in the very anguiſh of death ſtart vp in his bed, and ſwore by his former Oath, *that Bell tolled for him.* Whereupon immediately, the bloud aboundantly from all the ioyntes of his body, as it were in ſtreames did iſſue out moſt fearefully, from *mouth, noſe, wreſts, knees, heeles,* and *toes,* with all other ioynts not one left free, and ſo dyed.

A warning for Seruingmen.

A lamentable ſpectacle.

Mee thinketh, theſe, and ſuch like *fearefull warnings* from heauen ſhould ſinke into the heart of thoſe, whoſe tongues being ſet on fire of hell, ſpeake nothing without an Oath.

Fearefull warnings.

Oh then *conſider* of theſe, *ye that forget God, leaſt he teare you in pieces, and there be none to deliuer you.* Let theſe be *Examples* to you, leaſt

Pſal. 50. 22.

leaſt you be made *Examples* to others.

2 In the life to come.

And yet *alas*, heere is not all. Might the Swearer heere ſtay, and dye like a bruit beaſt, well were the caſe with him: but here is onely the beginning of his woe. At the houre of death *vengeance wayteth at the dore:* and when his *body* ſhall bee *without life*, his *ſoule* ſhall be *without God.* In this life God is *patient* toward him, *to leade him to Repentance.*

2 Pet. 3.9.

But if his long ſuffering be abuſed, GOD ſetteth it vpon the ſcore, and will one day call him to a fearefull reckoning, the word is paſſed out of his mouth, he ſhall not be *held guiltleſſe.* He may here happily paſſe without *puniſhment*; nay, without *controulement.* But if *Magiſtrates* (as GODS *Iury* on earth) forgetting the *Iudges* charge, giue vp *falſe verdict*, and cannot finde him guiltie, the chiefe *Iudge* of the world, when at his great generall *Aſſiſe* of the whole earth he ſitteth

God ſetteth it vpon the ſcore.

Exod. 20.7.

The Swearer may paſſe without puniſhment heere:

But not hereafter.

ſitteth in his *Iudgement-ſeate* vpon *life* and *death*, will *not hold him guiltleſſe*, but *convict* him, *condemne* him, *pronounce ſentence* againſt him, *commit* him cloſe *Priſoner* to *Sathan*: Take him *Iaylor*, *binde* him hand and foote, *caſt* him into the *Dungeon* of *darkeneſſe*, there to remaine (without *baile* or *maine-prize*) in perpetuall *torments*, *where their worme dyeth not, and their fire neuer goeth out.* There ſhall be the portion of vngodly Swearers.

The cheife Iudge ſhall condemne him and commit him to perpetuall imprionment in the dungeon of darkneſſe. Marke 9. 44.

I ſpeake not of thoſe, that may ſeldome *ſlip* therein *by infirmitie*, but of thoſe that *practiſe it continually*. In the one ſort, it is as a rebellious *Seruant*: in the other, as a Lordly *Tyrant*. In ſome it is as a *bad Tenant*, that will not depart after many warnings; and as an *vnbidden gueſt*, that *intrudeth himſelfe* and *wanteth* a *roome* to ſit in: theſe though they fall, riſe by repentance, and ſo eſcape Iudgement. In others, it ſitteth as a *King* in his *Throne*, it

I Swearing is in ſome as a bad Tenant: Or as an vnbidden Gueſt.

2 In others as a King in his Throne They make a trade of it.

it *raigneth*, it *ruleth*, and *cantinueth*. Their hardneſſe of heart is ſuch, they make euen a *trade* of *blaſpheming* God, and *grieuing* his *ſpirit* by *helliſh* Oathes: and for theſe *Hell gapeth*, the *Deuill wayteth*. *Hell gapeth*, ready to *conſume* them: the *Deuill wayteth*, ready to *deuoure* them. If heere (while God offereth grace) they quench not the *flame* of his wrath with the *teares* of Repentance, it ſhall *burne* hot againſt them, and that in *Hell Fire*: their *Tongues* and whole *bodies* ſhall for euer bee *tormented*; they ſhall continue to *blaſpheme* God among the *damned*; their *portion* is *perdition*, their *end* is *condemnation*, *Iames* 5. 12.

And theſe without repentance fall into condemnation.

Iames 5. 12.

Theſe *Reaſons* then may cauſe vs *to beware of vaine Swearing*; which *tranſgreſſeth* Gods *Law*, *vilifieth* his *Name*, *peruerteth* our *ſpeach*, is the *Cogniſance* of *Sathan*, and *fore-runner* of *Iudgements*, both *temporall* and *eternall*.

Now

Now, becauſe notwithſtanding all this againſt it, *Swearers* thinke they haue ſomething to pleade for it, whereby (if not to *defend* it, yet) to *excuſe* it: I ſhall heere by your patience, not thinke it amiſſe, to take away the chiefe *Obiections* alledged in behalfe of it. To let paſſe their *Scriptures*, which make not for them, but againſt them, allowing onely (as hath beene ſhewed) of a *lawfull*, and *religious Oath*.

Now follow to be anſwered the cheife obiections alledged in excuſe of common ſwearing.

It will firſt be *obiected*, that it *graceth* their *ſpeach*, and is an *ornament* to their phraſes. But is it a *grace* to thy *ſpeach*, to *diſgrace* him that gaue it ? Is it an *ornament* to thy *Tongue*, to *diſhonour* him that made it ? Curſed bee ſuch *grace*, *woe* to ſuch *Eloquence*, as robbeth GOD of his due *Glory*. It is *loathſome* in his *Eyes*, *harſh* in his *Eares*, *ſtinketh* in his *Noſthrills*. And ſuch gaine no *credit*, but loſe *reputation*, *loſe* it with God, *loſe* it with

Obiect. 1. It is a grace to their ſpeech.

Anſwere. Curſed be ſuch grace as robbeth God of glory.

2 Such gaine no credit but loſe it.

with thoſe that feare God, and ſhew themſelues to be no *Gallants*, but *ſlaues* and *ſeruants*, euen to *Sathan* himſelfe, the *Prince* of *darkeneſſe*.

Obiect. 2. It is a generall cuſtome.

It will ſecondly be *obiected*, to be *a generall cuſtome*; the moſt part *vſe* it, few or none *refraine* it, vnleſſe a few ſingular *ſpirits*, too *nice* and *curious*. But theſe muſt conſider the preciſe charge of GOD himſelfe, *Exod.* 23.2. *Thou ſhalt not follow a multitude to doe euill.* For by *multitude* of ſinners the ſinne is *aggrauated*, not *extenuated*. It excuſed not the *inhumanitie* of *Ioſephs* Brethren, nor the *Idolatrie* of *Baals* Prophets, nor the *obſtinacie* of thoſe that withſtood *Ieremiah*, nor the *crueltie* of thoſe that ſtoned *Steuen*, nor the *impietie* of thoſe that crucified *Chriſt*. In euery one of theſe, moſt voyces carryed it, yet was not the offence any whit the leſſe.

Anſwere.

Exod. 23.2. *Multitudo peccantium peccatum exaggerat, non extenuat.* Muſc. app. ad Pſal. 15. de Iur. Gen. 37 20. 1 Kings 18.22 Ierem. 44. 15. Acts 7. 57. Matth. 27.22.

And as it *excuſeth* not from *ſinne*, ſo it *exempteth* not from *Iudgement*. It ſaued not the *olde World* from

Prou. 11.21. Gen 7.23.

drowning,

drowning, nor *Sodome* from *burning*, nor the *Iſraelites* from *periſhing*. Nay, the number in all theſe *kindled* GODS *indignation*, and cryed the *lowder* in his eares for *vengeance*. In this caſe then, that *counſell* of one is good, *Liue as a few, that with a few thou maiſt walke worthy of Gods Kingdome.* And that of our Sauiour, *Enter in at the ſtraite gate.* Alledge not the *number* of Swearers to *iuſtifie* thy ſwearing: though it be the *broad way*, walke not in it. Colde comfort is it to goe to hell for *compānie:* happier ſhall it be for thee to be one of thoſe *few*, that had rather haue their *Soules* drop out of their *bodies*, then a *vaine Oath* out of their *mouthes*.

Gen. 19. 14.
Numb. 15. 9.

Viue vt paucis, vt cum paucis inueniri merearis in regno Dei, Caſſian.
Math. 7. 13.

But it will thirdly be *obiected*; they doe it from *no bad minde*, no *wicked intent:* but their hearts are *good*, they meane well, and therefore to bee borne with. But this *excuſe* is both *friuolous*, and *falſe*. Firſt, *friuolous*, and to no purpoſe: for *by thy words*

Obiect. 3.
They haue no euill minde or intent.

Anſwere.
This excuſe is 1 Friuolous.

Math. 12. 37.

words thou ſhalt be iuſtified, and by thy words, thou ſhalt be condemned, Matth. 12. 37. And if of *euery idle word*, then much more of *idle Oathes* muſt we giue *account at the day of Iudgement*. Secondly, it is not onely *friuolous*, but falſe; for our *Sauiour* telleth vs plaine, that *out of the abundance of the heart the mouth ſpeaketh Matth.* 12. 34. The *Treaſure* will bee knowne by the *Mettall*; the *Fountaine* by the *Water*; the *Fire* by the *heate*; the *Sunne* by the *light*; the *Tree* by the *fruit*. Canſt thou *feare* God in *heart*, and *abuſe* him in *word?* Can thy minde *bleſſe* him, and thy tongue *blaſpheme* him ? No, *If thou refraineſt not thy tongue, thy Religion is in vaine. Iam.* 1. 26.

a Falſe.

Math. 12. 34.

He that feareth God in heart, cannot abuſe him in word.

If the minde bleſſe him, the tongue cannot blaſpheme him Iam. 1. 26.

Obiect. 4. They ſweare no deepe but little Oathes

Anſwere. All vain Oaths are condemned, be they great or ſmall.

But it will fourthly be *obiected*, they ſweare *no deepe Oathes*, as by *God himſelfe*, or by the *parts* and *adiuncts* of *Chriſt*, but *little* Oathes, as *by the Maſſe*; or, *by our Lady*; or, by *faith, troth*, and ſuch like. But euen theſe Oathes will not excuſe : for in

in a matter of *importance*, that requireth an Oath, wee muſt (as hath beene ſhewed) vſe the *Name of God*. On the other ſide, in a *trifle* wee muſt not *ſweare at all*: Our *Yea*, and *Nay* (ſaith Chriſt) muſt ſerue the turne. All *vaine* Oathes are condemned, be they *deepe* Oathes, or *little* Oathes. And for theſe, if thou be not *ſorrowfull*, and God *mercifull*, thou ſhalt finde none ſo *little*, but *deepe enough*, none ſo *light* but *heauy enough*, none ſo *ſmall* but *great enough* to ſend thee downe into hell.

And as for that common ſwearing by our *Faith* and *Troth*; how vaine a thing is it vpon needleſſe occaſion? For our *Faith* and *Troth*, (as one ſaith) are the *moſt precious Iewells we haue*. Now there is none but a *bankerupt* that will lay the beſt *Iewell* in his houſe to *pawne* for euery ſmall *trifle*. So when we lay theſe to *gage* for euery word wee ſpeake, it ſheweth we are *bankerupts in truth*, and that we are of very *ſmall* credi

Matth. 5. 37. Ὑμῶν δὲ τὸ λόγος ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. Iames 5. 12. Πρὸ πάντων δὲ μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὒ οὔ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. Ἐπιορκία ἐστὶν ἡ παράβασις ὅρκου ἢ ἀναίρεσις ἀπαραβάτου ὅρκου. Ἀναίρεσις δὲ ἀπαραβάτου ὅρκου ἐστὶν ἡ μὴ ἐμμένουσα τοῖς ὑπὲρ ἀληθείας ὀμνυμένοις. Ἐπιορκία δὲ ἐστὶν ἡ ψευδὴς μαρτυρία ἐπὶ ὅρκου. Ἐπιορκία δὲ ἐστὶν ἡ ἐπὶ ψεύδει ὀμνυμένη ἀλήθεια. Ἐπιορκία δὲ ἐστὶν ἡ ἐπὶ ἀληθείᾳ ὀμνυμένη ψευδολογία. Ἐπιορκία δὲ ἐστὶν ἡ ἐπὶ ἀληθείᾳ ὀμνυμένη ἀλήθεια, ὅταν μὴ ἐκ καρδίας ὀμνύηται. Ἐπιορκία δὲ ἐστὶν ἡ ἐπὶ ψεύδει ὀμνυμένη ψευδολογία, ὅταν μὴ ἐκ καρδίας ὀμνύηται

credit, Otherwiſe we would not bring forth theſe *precious Iewells* but vpon ſome waighty occaſion.

But it will fiftly be *obiected*, they ſweare *no lye*, but that which is *true*, and they knowe to be *certaine*. To which I anſwere; firſt, if it be ſo, it needeth no Oath: our faithfull word may ſerue in ſtead of an Oath. For God hath threatned, as to puniſh him, that *ſweareth by his Name falſely*, ſo not to *hold him guiltleſſe that taketh his name vainely*. So that there is a *curſe* for him that ſweareth [a] *whether falſely, or to no purpoſe*.

Obiect. 5. They ſweare no lye, but truth.
Answer. *Euangelica veritas non recipit iuramẽtum, cum omnis ſermo fidelis pro iureiurando ſit.* Hier. in Mat. 5. 34. Zach. 5. 4. Exod. 20, 7.

Secondly, I anſwere with [b] *Philo Iudæus, that of much and often ſwearing commeth both periurie and impietie*. And with that learned Father, St. [c] *Auguſtine none there is that often ſweareth, but ſometimes he forſweareth: euen as he that is wont to ſpeake much doth ſometimes ſpeake out of ſea-*

[a] *Siue mendaciter, ſiue inutiliter*, Lyra in his Gloſſe on Eccl. 23. 10.

[b] *Ex ſape, multumque iurando naſcetur & periurij & impietas*, Phil lib. de dec. præc.

[c] *Nemo eſt qui frequenter iurat, qui aliquando non peierat, ſicut qui conſueuit multo loqui, aliquando loquitur importuna.* Au. in. Mat. 5.

ſon

ſon. And therefore the ſafeſt courſe in this caſe is, to follow the precept of a very [d] Heathen Poet; ἔρκον δὲ φεῦγε κἂν δικαίως ὀμόσῃς, *Shun* (ſaith he) *an Oath, when thou maiſt iuſtly take it.* For, ſwearing begetteth [e] *facilitie, facilitie cuſtome, cuſtome Periurie:* the very [f] *occaſion whereof we ſhould Shunne,* ſaith one. Now, [g] *put out the fire there can be no flame: take away the ſword, there can be no murther: ſo ſweare not at all, there can be no periurie. Periurie is a dangerous pit,* ſaith a [h] Father, *He that ſweareth, is nigh to it, he that ſweareth not, farre from it: falſe ſwearing is deadly, true ſwearing dangerous, no ſwearing ſecure:* wee ſee it true in [i] *Saul,* a *horrible ſwearer,* a *damnable forſweearer,* 1 *Sam.* 14.

But it will * ſixtly be *obiected,* they are *vrged* thereunto by *neceſſitie,* they ſhall not otherwiſe be *beleeued.*

d Menander. ἔρκον μὴ χρῶ Periander.

e *Hug.* ad conſ. demend. c. 15.

f *Non penitus iurare prohibuit ſed occaſionem periurij cuitare docuit.* Greg. in Mat. 5.

g *Ceſſet ignis, & incendium non ſit: ſubtrahe gladium, & homicidiũ non permittitur ſic tolle iuramentum, & periurium non fit.* Chryſ. om. 12. ep. imp. cap 52.

h *Periurium præcipitium eſt: qui iurat iuxta eſt, qui non iurat, longe. Falſa iuratione exitioſa, vera periculoſo, nulla ſecura.* Aug in Iacob. 5. 12. i 1. Sam. 19 6. 15. * *Obiect.* 6. They ſweare to be beleeued.

Anſwere.

1

Rather loſe credit with men, then reputation with God.

I anſwere: firſt, ſhall there be any *neceſſitie* to moue thee to grieue and diſpleaſe thy Creator? Doeſt thou preferre thy credit *with men*, before thy reputation *with God?* Surely, in this caſe thou ſhouldeſt rather chuſe not at all to bee *credited*. Better that men *vniuſtly* ſuſpect thee, then GOD *iuſtly* condemne thee.

2

Aut parum bene ſentit qui iurat, de eo cui iurat; aut diffidit is, qui iuramẽtum exigit. Pellic. ſuper Matth.

1

2

It is a ſhame to our ſelues, that wee are not beleeued.

But ſecondly, in ſaying they will not *elſe beleeue thee*, thou art *vncharitable to others*, and *ſhameſt thy ſelfe*. *Vncharitable to others*, in cenſuring them as diſtrutfull and ſuſpicious of thee, which argueth themſelues alſo to be guiltie of falſehood. *Shameſt thy ſelfe*, in that thy credit is ſo crackt, thy word is not any thing worth without an Oath. For therefore thou ſweareſt, becauſe thy ſimple word is of no credit. And what is the cauſe men are ſo *incredulous* and *ſuſpicious* of thee? It is thy *wauering* in thy *words*, thy *deceit* in thy *dealings*, thy *vnfaithfulneſſe* in

The cauſe of others incredulitie is our falſehood.

in thy *promiſes*, thy *falſehood* in thy *ſayings*, thy *inconſtancie* in thy *ſpeaches*. No maruell then, thy ſaying is ſo little reſpected: wouldeſt thou on the other ſide haue thy word *credited?* I ſhall tell thee a farre better way then ſwearing. Be *true* and *vnblameable* in all thy dealing, and follow the rule Saint *Ierome* giueth. (*quæ dixeris, putes iurata*) that which thou haſt ſpoken, ſuppoſe it as ſworne. *Meane* not *cunningly*, *ſpeake* not *diſſemblingly*, *deale* not *deceitfully*: but be *ſincere* in *heart*, *true* in *words*, *faithfull* in *workes*. So ſhall men credit thy bare *ſaying*, more then an others *Swearing*: for it is *not the Oath* (ſaith one) *that giueth credit to a man, but a man to his Oath.*

The beſt way to be credited is to be true and vnblameable in all our dealings. *Hieron ad Celan.*

Be true in { Heart, Words, Workes.

I. D.

So then, thy common ſwearing is to no purpoſe at all: for if thou beeſt knowne to bee vpright in words and deedes, thy word ſhall goe currant, and decide any matter, in aſmuch as thou makeſt more

1 *Quid enim opus eſt iuramento, vnoquoq; de alio optimo & ſentiente & ſperante* Pellic.

account of that, then another of his Oath.

An honeſt mans word is better reſpected then a double dealers Oath.

If on the other ſide to vſe *double dealing*, that cauſeth thy very *Oath* to be *ſuſpected*, and not ſo much *reſpected* as an honeſt mans *Word*. And ſurely wee may well *ſuſpect* a common *Swearer*: for, (*qui deierat, peierat,*) *He that often ſweareth, often forſweareth.* And we haue little cauſe to beleeue ſuch a one: for (as * one ſaith well to this purpoſe) *Swearing and Lying for the moſt part are In-mates, and dwell both vnder one roofe, and walke hand in hand, like the Theefe and the Receiuer; or as the Vſurer and the Broker.* It is to be feared, that a common *Swearer* is a *Lyer*: he that feareth not *the one*, feareth not *the other*: he that will *diſhonour God*, will *deceiue his Neighbour*: hee that maketh no *Conſcience* of the *firſt Table*, will not make any *Conſcience* of the *ſecond*. If thou beeſt not then *beleeued*, the more is thy *ſhame*, the

Iob. Dew.

**W. W.* on *Hoſ.* 4. 2. Swearing and Lying are In-mates.

Hee that will diſhonor God, will deceiue his neighbour.

the *diſgrace* is thine owne, and *blame* thy ſelfe for it.

but it will ſeauenthly be *obiected* of others, they confeſſe this ordinary ſwearing to be *haynous* and *grieuous:* onely now and then they are *moued* thereunto in *their anger*, when they are *croſſed* and *offended*, and then they cannot refraine themſelues.

Obiect. 7. They doe it onely in their anger.

But this is the worſt *excuſe* of all the former: and ſuch as theſe I can compare to none ſo fitly as to *fooles* or *mad-men*, (who as wee ſay) if they bee ſtricken, *ſtrike their next fellowes*. Theſe, in farre worſe manner, doe for the *diſpleaſure* and *wrongs* they receiue *of men*, *reuenge* themſelues *vpon God*. If vpon the leaſt occaſion they be *moued* and *prouoked*, then by a *multitude of Oathes*, they ſet vp, (as it were) their Flagge of defiance *againſt Heauen*, and proclaime warre *againſt Chriſt*, it ſhall coſt him a *ſtab*, as though hee were the ſole cauſe of their

Answer. Such as pleade this are like fooles and mad-men.

For the wrongs they receiue of men, they reuenge themſelues vpon God.

The like they doe in their ſports and recreations. If they be croſſed in them, God ſhall be croſſed in his honour. *Tam facile, & pronum eſt ſuperos contemnere teſtes.* Iuuen.

Like mad-dogs they flye in their Maiſters face who feedeth them.

And neuer did them hurt, but good. Acts 17. 28.

Lamen. 3. 22.

diſcontentment. The like they doe in their *ſports* and *recreations*: let them be *croſſed* in their carding, dicing, bowling, or any other *Paſtime*, they ſpit out their venome againſt the *Lord of glory*: and if they indure any loſſe, they will make God himſelfe pay for it. So prone and ready they are to diſhonour God.

But oh vile wretched Creature, whoſoeuer thou art: why ſhouldeſt thou thus, like a *mad Dogge*, flye in the face of thy *Maiſter* that feedeth thee, eaſing thy ſtomacke vpon his ſacred *Name*, whenſoeuer thou art *grieued* and *offended*? Hee neuer did thee *hurt*, but hath euer beene a *gracious* God vnto thee, in whome thou *liueſt* and *moueſt*, and from whome thou enioyeſt all things, and of whome, and whoſe *mercy it is*, that *thou art not conſumed*: and wilt thou make him this requitall? Muſt others *wrongs* be *reuenged* on him? for by thy *Helliſh*

liſh Oathes thou *hurteſt* not them, thou *hurteſt* thine owne ſoule, thou *hurteſt* and *diſhonoureſt* God. He it is that is *prouoked*, and his holy *Spirit* is *grieued*, as thou ſhalt one day know, and feele to thy woe, without vnfained repentance.

By their helliſh Oathes they hurt not others but God and their owne ſoules.

But it will laſtly be *obiected*, they vtterly *deteſt* it, and when they haue done it at vnawares they *deſire* God to *pardon* it: but they haue got a fooliſh *cuſtome*, and they cannot *leaue* it.

Obiect. 3. They ſweare by reaſon of cuſtome.

I anſwere. Firſt, in that they ſay they *deteſt* it, it appeareth to bee falſe. Were it ſo, they would not make a trade of ſuch a knowne ſinne; nay, they would neuer be at reſt and quiet, vntill they were well wained from it. And what if (when they haue ſworne) they *deſire pardon*, will God heare and accept ſuch a Prayer? Can they hope, he will *forgiue* it, when they ſtill *continue* in it? what are they herein, but like the *Iewes* who deſpightfully *crucified*

I *Anſwere.* Did they hate it, they would not continue in it.

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fied Christ, and yet in words *ſalute* him, with *Haile King of the Iewes*. So for theſe, to make a *Prayer* like a flaſh of *Lightning*, and yet *continually* without ceaſing to *grieue* God by this ſin; what is it then but a *mocking* of God, who *will not be mocked*, *Gal. 6.*

It is no other thing but a mocking of God. Gal. 6. 7.

Secondly, in that they pleade long *cuſtome*, they doe not at all *excuſe* but the more *accuſe* themſelues. For, it is as if the *Theefe* ſhould *pleade* at the *Barre*, that he hath beene ſo long *accuſtomed* to *robbing* that he cannot *leaue* it. Would the *Iudge* take this *excuſe* for good? or not rather the ſooner *condemne* him, as moſt iuſtly deſeruing to be *hanged?* And can wee thinke, that the Lord will *acquit* ſuch notorious *Fellones*, as make it a dayly practiſe to *robbe* him, and to *bereaue* him of his deareſt honour? wee cannot thinke it. If *cuſtome* will not *excuſe* the *Theefe* for his *ſtealing*, not the *Murtherer* for

Hoc eſt ſeipſum accuſare, magis quam excuſare &c. Muſc. app. ad Pſal. 15. de Iur.

It will not excuſe a theefe, but the ſooner condemne him.

How then can God acquit ſuch as daily robbe him of his glory?

for his *killing*, nor the *Adulterer* for his *whoring*; how ſhall it excuſe the *Swearer* for his *Swearing*? for euery ſinne, by how much the more *common* and *cuſtomable*, by ſo much the more *haynous* and *deteſtable*. If once to ſweare vainly be a ſinne, then is cuſtomable Swearing a *crying* ſinne, and muſt needs (being a *higher* treſpaſſe) incurre the *heuyer* condemnation. And ſo much for anſwere to ſuch *Obiections* as are vſuall in the mouthes of prophane Swearers.

Euery ſinne, by how much the more cuſtomable, by ſo much the more deteſtable.

And the more damnable.

Wherefore ſeeing the *Reaſons* are ſo *forcible* on the one ſide, and the *excuſes* ſo *friuolous* on the other ſide; let euery one endeuour to breake off this ſinne by repentance, being *carefull* to *leaue* it, *zealous* to hate it, *reſolute* to *forſake* it; to which end, vſe the beſt *meanes* againſt it: as,

Exhortation, To breake off this ſinne.

Meanes to be vſed againſt it.

1 Beware of that which may giue way to it, or cauſe it.

First, *beware of any thing* that may ſeeme to *giue way to it*, as the vſe of earneſt *proteſtations*, which is the next

next doore to it: or any thing that may ſeeme to *cauſe it*. As if it be from a *proud* ſpirit, deſire of *glory*; *ſtriue* to *ſubdue* it: if from a *couetous* ſpirit, deſire of *gaine*; *ſeeke* to *ſuppreſſe* it: if from an *impatient* ſpirit, outragious *fury*; *labor* to *containe* it. Take Saint *Iames* counſell; *Be ſlowe to wrath*. Take Saint *Pauls* counſell; *Be angry, but ſinne not*.

1

2

3

Iames 1.19.

Epheſ. 4.26.

Secondly, to the ende this Sinne may fall into a Conſumption, *Set a bit in thine owne mouth*, and *curbe* in therewith thy *Tongue*, that ſlipperie piece of fleſh, that in this kinde thou *offend not with it*. If thou wert in *ſuite of Law*, for any matter that concerneth thine *Eſtate*, how wary wouldeſt thou be ouer thy *words*, leaſt thou ſhouldeſt any way wrong thy ſelfe? In this matter that concerneth thy *Soule*, bee as *warie* and *watchfull* leaſt thou *wrong*, both *GOD*, and *thy ſelfe*: *GOD*, of

2 Bridle thy Tongue, and be wary ouer it.

Pſal. 39. 1.

Be as wary as thou wouldeſt be in a ſuite of Law.

of his *Glory*, and *thy ſelfe* of *Heauen*.

Thirdly, *haunt not the company of thoſe that vſe it*; but make choyſe of ſuch *company* as will rather *reproue* it, and not at any time *require* it, vnleſſe vpon vrgent *neceſſitie*. It is a ſinne not a little *contagious*, the *Plague* it ſelfe not more *infectious*. The ſafeſt courſe to eſcape it, is not to come within the ayre of it.

3 Haunt not the company of thoſe that vſe it.

Fourthly, *conſider* ſeriouſly the *greeuous puniſhments* that haue followed vaine Swearers, in all ages, which (being * *threatned* alike to all) our ſelues alſo may feare without amendment. Some haue had their *tongues ſwelling*, others their *mouthes burning*: ſome haue beene ſtrucke *madde*, others ſodainely *dead*. In a word, of all other ſinners, they haue taſted *iudgements*, *many* in *number*, *great* in *meaſure*. And (which is worſt of all,) to make vp their *Woe*, they haue plunged *Body* and

4 Conſider the grieuous puniſhments of it.
* Deut. 28. 58 59. 60 61.

Of all other ſinnes it hath not eſcaped puniſhment.

And *Soule* into eternall *condemnation.*

5 Deſire God to keepe the doore of thy lips. Phil. 2. 12.

Laſtly, commend thy ſelfe by *prayer vnto Almighty God*, for the helpe and aſſiſtance of his holy Spirit. Hee it is, *that worketh in vs both the will and the deed:* and therefore let *Dauids* deſire be euer thy deſire, Pſal. 141. 3. *Set a watch, O Lord, before my mouth, and keepe the doore of my lips,* Pſal. 141. 3. By theſe *meanes* wee ſhall be the better inabled to *diſinure* our *Tongues* from the *common* vſe of *Oathes.*

And ſo much ſhall ſerue to haue ſpoken of the firſt part of my Text, *Becauſe of Oathes.* It now remayneth that I haſten to the other.

The Land mourneth.

The ſecond part; the effect, Mourning.

IN which words there is miniſtred an *Ocean* of matter, which I ſhall ſwimme through as faſt as I can, and briefely runne ouer it, leaſt the time ouer-runne me.

The

The *Prophet* telleth vs in this latter part, that the effect of *Swearing* is *mourning*; by which hee vnderſtandeth not onely *Iudgement*, but the very *griefe* and *bitterneſſe* that followeth of it; becauſe we are not ſo ſenſible of the *Iudgement* it ſelfe, as of the *paine* that waiteth vpon it. The childe would not care for the *Rod*, were it not for the *ſmart* that commeth after it, No more would wee at all feare *Iudgements*, but that they procure a *feeling*, which is the cauſe of *mourning*. In this terme then heere vſed, he giueth vs to vnderſtand, that it is ſuch a *Iudgement* as leaueth a ſting behind it. Hence obſerue the reward: Firſt, of *ſinne* in *generall*: ſecondly, of vaine *Oaths* in *particular*.

He vnderſtandeth not only iudgement, but the griefe and bitternes that followeth it.

It is ſuch a iudgement, as leaueth a ſting behinde it.

The doctrines.

1

2

Firſt, the *Prophet* heere ſheweth vnto vs the reward *of all ſinne*: for *vnder theſe* (ſaith *Caluin*) *are other ſinnes contained*: for which alſo he might truely ſay, *the Land mourneth*; for what euill euer befell either *Perſon*

1 The reward of ſinne in generall.

Sub adulterijs, & periurijs: comprehendit alia ſcelera. Ioan. Calu. prælect. in hunc locum.

ſon our Nation, but wickedneſſe *brought* it, *ſinne* cauſed it? This was it, that cauſed the [a] *Flood* to deſtroy the *olde World*, [b] *Fire* and *Brimſtone* to conſume *Sodome*, [c] the *Sea* to drowne *Pharaoh*, the [d] *Earth* to ſwallow vp *Chorah*. This was it, that was the cauſe of [e] *Achans* ſtoning, [f] *Hamans* hanging, [g] *Belſhazzars* trembling, [h] *Iudas* deſpairing. This was it, that barred [i] *Nebuchadnezzar* out of *mens preſence*, [k] *Cain* out of *Gods preſence*, [l] *Adam* out of *Paradiſe*. [m] *Angells* out of *Heauen*. And how often did it cauſe God to puniſh his owne people, this people of *Iſrael*, who were as the *apple of his eye*, and *ſignet vpon his right hand*? In a word, what neede I trauell farre for examples? haue not our ſinnes had the like effect? haue not they cauſed this our *Land* many times to *mourne*?

Hath it not ſometime *mourned* by the *Sword*, both (in time paſt) of enemies *openly aſſaulting* it, and (ſince

[a] Gen. 7. 23.
[b] Gen. 19. 24
[c] Exod. 14. 28.
[d] Num. 16. 32
[e] Ioſh. 7. 25.
[f] Eſth 7. 10.
[g] Dan. 5. 6.
[h] Mat. 27. 7.
[i] Dan. 4. 30
[k] Gen. 4. 16.
[l] Gen. 3. 24
[m] 2. Pet. 2. 4.

Sinne hath cauſed this our Land to mourne, diuers wayes:

1 By Sword. Openly.

(ſince more lately) of enemies, *cloſely vndermining* it, attempting by *plots, treaſons*, and *conſpiracies*, to ſubuert *State* and *Religion, Church*, and *Common-wealth.*

Cloſely.

Hath it not (a ſecond way) *mourned* by *Famine*, as many a poore Country ſoule can witneſſe? hath not God depriued them of the *ſtaffe of Bread, made our fruitfull Land barren, and the Herbes of euery Field to wither, for the wickednesse of them that dwell therein?*

2 By Famine.

Ezeck. 4. 16
Pſal. 107. 34
Ierem. 12. 4

Hath it not (a third way) *mourned* by *Sickneſſe?* euen by the Peſtilence, that walketh in the darkenes, and the Plague that deſtroyeth at noone day, with diuers other ſtrange diſeaſes, which haue (as in *Dauids* time) ſwept away *thouſands*, and tenne *thouſands* in our ſtreetes?

3 By Sicknes.

Pſal. 91. 6.

Hath it not (a fourth way) *mourned* by *Pouertie?* What meaneth then *ſuch crying and complaining in our ſtreetes?*

4 By pouertie.
Pſal. 144. 14

Looke vpon the generall part of

the Land, doe they not want that abundance they haue formerly inioyed? and what a number dayly *change*, and *fall* from *prosperitie* to *miserie*, from *plenty* to *pouerty*, from *brauery* to *beggery*?

5 By vnseasonable weather.

Hath it not (a fift way) mourned by *vnseasonable weather*. quite contrary to the course of nature? hath not God one while made the *Heauen as Iron, the Earth as Brasse*, and the Clouds to denie their moysture? hath he not anotherwhile (and that within the space of these few dayes) caused the Heauens to *mourne*, and *shed teares* by immoderate *showers*, because our hard hearts cannot *mourne*: and the earth to be ouerwhelmed with *floods* and *inundations*, because of the vniuersall *flood*, and *deluge* of *sinne*?

Leuit. 26. 19

By the death of hopefull Prince Henry. Nouemb. 6. 1612.

Lastly to let passe other *iudgements*, and only to put you in minde of one more. Hath not the *Land mourned* euer since *Nouember* last, (my heart melteth to mention it)

by

by the death of a Prince, the *glory* of *Peeres*, and *patterne of Princes*: *Prince* HENRY by name; a vertuous, a religious, a couragious *Prince*, the very ioy of our *hearts*, the *hope* of our *Land*, and our very *ſecuritie*, for the *continuance* of our *Peace*? Well, notwithſtanding; the Lord hath taken him from vs, and for our ſinnes wee are of him *depriued*, as of him *vnworthy*. Thankes be vnto God, there is yet a *remnant* of that *Princely* Progenie, which the Lord long *preſerue*, and (no doubt) hee wil *preſerue*, if the crying ſinnes of the Land doe not too much prouoke the fire of his *wrath* to kindle againſt vs. Hee hath giuen vs hope of it, by the late *Marriage* of that * bleſſed couple the Noble *Prince*, and the Vertuous Lady, whome the LORD *increaſe* and *multiplie*. But howſoeuer (*Men*, *Brethren* and *Fathers*,) this is a faire *warning*, and ſuch a *warning* as is not too lightly

For our ſinnes he was taken from vs.

There is yet a remnant of that Princely Progenie.

And hope there is of the continuance of it.

* *Freder.* the 5. Count *Palatine* of the *Rheine*, &c. Princeſſe *Elizab.* Febru. 14. 1612.

But yet this is a faire warning.

And to be laid to heart of vs.

Amos 8. 10.

Micah 1. 8

Lam. 5. 15. 16.

So shall God multiply his blessings vpon those branches which remaine.

to be *passed ouer*, and already to be *forgotten*, as generally it is: but rather to *turne our Feastes, into mourning, and our songs into lamentation*: with *Micah, lamenting like the Dragons, and mourning like the Ostriches*, and taking vp *Ieremiahs* mournefull Complaint in the last of his *Lamentations. The ioy of our heart is gone: our daunce is turned into mourning: the crowne of our head is fallen: woe now vnto vs that we haue sinned.* Thus are we to lay it to heart, and make right *vse* of it, that so God may be pleased to *double* and *treble* his *blessings* vpon those goodly *Oliue Branches* which remaine, and neuer proceede so farre at *controuersie* with vs, as to turne our *Beth-el* to *Beth-auen*, the house of his *Seruice*, to a house of *vanitie*.

And thus we see how *Sinne* hath brought *woe* vpon the *Land*; and how it hath beene the *cause* of many a *Mourning*, and is yet like

like (if it beare *ſway*) to cauſe many more.

What ſhould all this teach vs, but firſt, to *bewaile it*; ſecondly, to *preuent* it: *bewayle ſinne paſt*; *preuent* it for time to come. Let all *Eſtates* and *Callings*, from the *higheſt* to the *loweſt*, leaue and forſake their *darling* ſinne: *Magiſtrates*, their *conniuence*, and too much *winking*: *Iudges* their *partialitie*, and too much *fauouring*: *Patrones*, their *theft*, and *Church-robbing*: *Miniſters* their *ſoothing vp*, and *flattering*: *Lawyers*, their *ſubtiltie*, and *delaying*: *Courtiers*, their *Policie*, and *diſſembling*: *Cittizens*, their *pride*, and *deceiuing*: *Gentlemen*, their *wracking*, and *oppreſſing*: *Country-men*, their *lawing*, and *contending*: and *euery one* of theſe their *coueting*.

So ſhall we haue *Beautie for Aſhes*, *ioy for mourning*, *and the garment of gladneſſe for the ſpirit of heauineſſe*.

vſe.
1
2
Exhortation to
Magiſtrates.
Iudges.
Patrones.
Miniſters.
Lawyers.
Courtiers.
Citizens.
Gentlemen.
Country-men.
All
So ſhall wee haue ioy for mourning, Iſay 61.3.

Jonah. 3. 10.

Luke 15. 20. So shall God imbrace vs, according to his promise, without exception.

1 Of Time. Ezech. 18. 27.

2 of Persons. Mat. 11. 28.

3 Of Sinnes. Esay. 1. 18.

On the other side.
[a] Gen. 9. 22.
[b] Heb. 12. 16.
[c] Iosh. 7. 21.
[d] 1 Sam. 25. 11
[e] 1 Sam. 18. 9.
[f] 1 Kings 21
[g] 2 Kings 9. 12
[h] Dan. 4. 27

If thus with *Niniuie*, we repent of the euill *against God*, God will repent of the euill *against vs*. If now with the *prodigall* childe, we come *to our selues* by *repentance*, our *Father* will *imbrace* vs, and haue compassion vpon vs, according to his *Promise*: his *promise* without *exception*, eyther of *Time*, or of *Persons*, or of *Sinnes*. Without *exception* of *Time*; for he is ready to doe it *at what time soeuer*, *Ezech.* 18. without *exception* of *Persons*; for, *Come vnto me all heauy laden*, *Matth.* 11. 28. Without *exception* of *sinnes*; though they be *crimson sinnes*, or *scarlet sinnes*, *Esay* 1. 18.

But on the other side, if our [a] *Chams* continue their *scoffing*, our [b] *Esaus* their *Prophaning*, our [c] *Achans* their *Theeuing*, our [d] *Nabals* their *coueting*, our [e] *Sauls* their *hart-burning*, our [f] *Ahabs* their *oppressing*, our [g] *Iezabels* their *whoring*, our [h] *Nebuchadnezzras* their *vaunting*, and *all* of vs our *sinning* and *rebel-*

rebelling againſt the *King* of *Heauen*: our *Land* ſhall continue *mourning*, GOD ſhall continue *ſmiting*: nay, he will bring a greater *Plague vpon vs, which wee ſhall not be able to eſcape: his eye ſhall not ſpare vs, neither will he pittie vs, and though wee crie aloud in his eares, he will not heare vs. Pray* wee may with *Dines*, but not be *heard*. *Weepe* we may with *Eſau*, but not be *pittied*: *Knocke* wee may with the *Virgins*, but be *denied*: *Call* wee may *vpon him, but he will not anſweare. Early* may wee *ſeeke* him, but *we ſhall not finde him*. And ſo much for the firſt thing here obſerued; the *reward of ſinne in generall*.

If we continue ſinning, our Land ſhall continue mourning. Ierem. 11. 11. Ezek. 8. 18.

Luke 16. 24. Heb. 12. 17. Math. 15. 12

Prou. 1. 28.

The time being almoſt ſpent, whiſpereth in my eare, and giueth me ſtraite warning to *folde vp* that which remayneth in a narrow compas, and to *wind vp* in a word. Many other points there are behind: I ſhall but onely name them.

From the *reward* of *ſinne* in

2 The reward of vaine Oaths in particular.

generall, wee ſhould haue come to conſider the *reward of Oathes* in particular, which is the very *bitterneſſe of iudgement*; they ſhall end in *mourning*.

Let ſwearers be as merry as they will, they muſt one day mourne: Vnleſſe they preuent it. Math. 5. 4.

Let ſwearers be as iolly and merrie, as they will, they muſt one day *mourne* for their *mirth*; and happy ſhall it be for them if in this life they may *preuent* it. *Preuent* it they may, if they *mourne* heere. Bleſſed are ſuch, ſaith our *Sauiour*, *for they ſhall be comforted.* Let them then *lament* it for time paſt, let them *auoyde* it for time to come, and they that *feare* to taſte of this *mourning*, let them *feare* to *ſweare*.

Doct. The ground of true mirth is not ſinne, but pietie.

Hence alſo wee may note, (and I ſhall but note it) that the *ground* of true *mirth* is not *ſinne*, but *pietie*: for as *ſinne* is the cauſe of *mourning*, ſo is *godlineſſe* of true *reioycing*.

Vſe 1. Only the godly may be truely merry.

Whence it followeth; firſt, that onely the *godly* may be truely *merrie*:

rie: for, by Chriſt their *debts* are *payd*; their *Bills* are *cancelled*, and by God (the beſt *pay-maiſter*) they are ſure to be *rewarded*; whence their ioy is * *vnſpeakeable*, and *paſſeth vnderſtanding*. Secondly, that the *laughter* of the *wicked* is, but a *like the crackling of Thornes*, ſoone ſet on fire, ſoone put out: and that their *Mirth* is but b *madneſſe*, as *Salomon* tearmeth it: their *ioy* like the *ioy* of a *mad-man*, who *laugheth* when others pittie him. *Woe* to ſuch ſaith *Chriſt: for they ſhall waile and weepe*, *Luke 6.25.*

Pſal. 103.3. Luke 12.32.

* 1 Pet. 8. 1. Phil. 4.7.

2 The laughter of the wicked is as the crackling of Thornes.

a Eccleſ. 7.8.

b Eccleſ. 2.2. Their ioy like the ioy of a mad-man.

Luke 6. 25.

But to haſten from the *Paſſion* to the *Patient*, the laſt thing to be obſerued, is, the *generalitie* of this *Mourning*. It extendeth to the whole Land, it is not *perſonall* but *nationall. Becauſe of Oathes the Land mourneth.*

The laſt thing, the generalitie of this mourning.

It is not perſonall but nationall.

The reaſon is, firſt, becauſe the nature of this ſinne is ſo *horrible*, that GOD thereby is highly prouoked to *puniſh* not onely thoſe that

Reason 1. *Quatenus*, the whole Land doth tolerate it, it is their sinne.

2 Where there is falsesweating the whole Land is wronged, and it cannot stand.

1
2

Obseruat. 1. The greatnesse of this sinne: which appeareth,
1 By Gods great hatred against it.
2 By the great pollution which it worketh.
It pulleth downe vengeance on the Land.

that *commit* it but euen those that *tollerate* it, whose sinne also it is, being appoynted to reforme it. Secondly, because where there is *false Swearing*; there the *subiect*, and so consequently the whole *Land* is wronged: and thus *Iustice* being *subuerted*, the *Common-wealth* cannot *stand*. Hence may be inferred two conclusions.

1 *The* greatnesse *of this sinne.*
2 *The* danger *of suffring it.*

The *greatnesse* of it appeareth: first, by Gods *great hatred* against it, whose punishment thereof ouertaketh the whole *Land*: secondly, by the *great pollution* which it worketh, in that it maketh all *obnoxious*, and is able to pull downe the *vengeance* of GOD, not onely vpon the *Swearers* themselues, but also vpon the whole *Land*: and the like doth it also vpon the Familie wherein they liue: so saith the

the Son of *Syrach: The Plague ſhal neuer goe from the Swearers houſe.*

Secondly, as *great* is the *ſinne*, ſo *great* is the *danger* of *tollerating* this ſinne in a Common-wealth: for it *eateth* like a *Mothe*, *fretteth* like a *Canker*, and is the *ruine* of the whole *State* and Kingdome. Hence it followeth:

And on the familie where it is vſed. Eccleſ. 23. 11.

Obſeruat. 2. The great danger of tollerating this ſinne in a common-wealth.

Firſt, that the *Magiſtrate is by ſharpe Lawes to repreſſe it.* *Auguſtus* the *Emperour*, gaue charge to the *Pretors* of *Rome* (NE PATERENTVR NOMEN SVVM OBSOLEFIERI) not to ſuffer his name to be worne thread-bare. Such care ſhould *Chriſtian Magiſtrates* haue of the *Name* of *God*, and not *permit* it to be *polluted* by common *Swearing*, a Sinne vſually puniſhed of all Rulers in all *Nations:* as of the *Romanes*, with *throwing downe* from a Rocke: of the *Egiptians* with loſſe of *Head:* of the *Grecians*, with loſſe of *Eares:* of the *Scithians* with loſſe of *Goods:* of

Whence it followeth:
1 That the magiſtrate is by ſharpe lawes to repreſſe it. *Sueton in vita Auguſt.*

Notorious Swearers puniſhed of the *Romanes.*

Egyptians.

Grecians.

Scithians.

Maximilian. *Iuſtinian.* *K. Lewes.* *Henry the firſt*

of *Maximilian* the *Emperour*, with forfeiture of *money*: of *Iuſtinian* the *Emperour*, with putting to *death*: of *King Lewes* of *France*, with ſearing their *lips*: laſtly, of *Henry the firſt*, of *England*, who ordained within his owne *Palace*, for euery *Oath* a * *payment* to the vſe of the poore. It were in like manner to be wiſhed ſome ſharpe *Law* were now *enacted* againſt it, in euery both *publike* and *priuate* gouernement: that ſo our *Senatours* might baniſh it out of the *Land*, and our *houſeholders* out of their *Families*, leaſt themſelues alſo come to *ſmart* for it.

* A Duke, 40. ſhillings; a Lord, twentie; a Knight, or Gentleman, tenne; a Yeoman, three ſhillings foure pence; a Page, to be ſcourged.

2 Swearers in this kinde are no good Subiects.

Secondly, hence it followeth, that *Swearers in this kinde are no good Subiects. Good Subiects* they cannot be, becauſe they ſinne againſt the whole *Land*, take away the *peace* of it, bring downe *Iudgements* vpon it: and ſo commit *Treaſon* not onely againſt *Chriſt*, but againſt the *King* and *State*: the whole

They commit treaſon againſt the King and State.

Land

Land and *Kingdome* fareth worſe for their ſakes. So ſaith the Prophet *Ieremiah*; *Becauſe of Oathes the Land mourneth.*

And thus (Right Honourable, Right Worſhipfull, and Well-beloued Chriſtians) you haue heard this *Complaint* of *Ieremiah*, plainely *handled* vnto you: A *Text* very *needefull* for theſe ſecure times. And therefore pardon mee for making choyſe to ſpeake of no other; euen in this famous *Land*, the *glory* of *Europe*; and in this Mother-*Citie*, the *glory* of the *Land*; and in this *publike place* of Aſſembly, the *glory* of the *Citie*, And now giue me leaue to conclude with Application.

This Text is needfull to be handled in this { *Land.* *Citie.* *Place.*

Notwithſtanding this ſinne of *Swearing* hath beene ſhewed to be to our *Soules* a *Dagger*, to our *Tongues* a *Canker*, and both to our *ſelues* and the *Land* euery way ſo *dangerous*: yet if we take a *ſuruay* of the eſtate of our times, we ſhall finde

Application.

Wee come not short of Israel in this sinne. Mat. 26.

finde that herein we come not short of *Israell*. Nay, contrariwise wee finde, that it was vsuall with them to *rend* their *Garments* when they heard Gods *name blasphemed*, which thing (as one saith) if wee should doe in our dayes, *we should neuer goe in whole apparrell*, and the whole wealth of the Land were scarce sufficient to cloathe the people of it. So *largely* is it *spread*, and so *commonly* is it *vsed*:

Dow. Lect. on Hos. 4, 2.

It is a sinne largely spread and commonly vsed.

1 *In all places.*
2 *In all businesses.*
3 *Of all Persons.*

1
2
3

1 In all places.

2 In all businesses.

3 Among all Persons.

Noble-men.

First, *in all Places*: it *aboundeth* in the *Court*, *swarmeth* in the *Citie*, *raigneth* in the *Country*. Secondly, *in all businesses*: Men cannot *meete* and *part*, *eate*, and *drinke*, *buy* and *sell* without it; it is the *Seale* of euery *Bargaine*. Thirdly, *among all Persons*, of all *callings* and *conditions* whatsoeuer: *Noble-men*, who should shew by their *Vertue* true *Nobilitie*,

Nobilitie, and ſhine by their *example* to many other, *diſhonour* GOD, and *debaſe* themſelues, becomming *ſlaues* to *Sathan* by this odious ſinne. *Magiſtrates* doe not draw out the Sword againſt it; it walketh *vnpuniſhed, vncontroule d:* nay, themſelues are *guiltie* of it, when as they ſhould *correct* it. And herein the *Turkes* doe much out-ſtrip vs, who *admit* no idle *Swearer*, of what *qualitie* ſoeuer, to any office of *Gouernment*. From *Magiſtrates* I had like to haue come to blame the *Tribe* of *Leuy*; and I would to *God* it were not to be found in ſome of vs: *reformers* of others; herein to be *reformed*; *Oh tell not it in Gath, nor publiſh it in the Streets of Aſkalen, leaſt the Daughters of the Philiſtines reioyce, leaſt the vncircumciſed triumph.* Paſſe we on to *Gentlemen*, it is their greateſt *glory:* the way to ſhew themſelues *generous* and *valorous*, is by ſetting their *Tongues* againſt *Heauen*, and *abuſing* that *Name*, at which

Magiſtrates.

Guiſel. Tripol.

Miniſters.

2 Sam. 1. 20.

Gentlemen.

Seruingmen.

Tradesmen.

Math. 16. 26

All sorts of people.

Yong children.

which they should *tremble*. Their *Seruingmen* herein *match* them, if not *exceede* them: the *multitude* of *Oathes* (and that from the *baseſt* of them) *pierceth* the *Heauens*, and *cryeth* for *vengeance* in the *Eares* of the *Lord* of *Hoſts*. Come we from them to *Tradeſ-men* both in *Citie* and *Countrie*, how doe they ſeeke by this ſinne to *gaine the world, and to loſe their owne ſoules?*

In a word, whome may not GOD *ſummon* to his *high Court* for this ſinne? *yong* and *old*, *high* and *low rich* and *poore*, *men* and *women*, *maiſters* and *ſeruants*, *Fathers* and *Children*, I, and that young *Infants* before they can *goe* perfectly, or *ſpeake* plainely, or ſcarſely tell their owne *names*, they can readily ſweare by *Gods Name*; and in this they *grow* faſter then in their ſtature. Thus all kindes of perſons *ſeaſon* their *mouthes* with *Oathes*: this *plague* is *rife* in euery part of the *Land*: Where ſhall a man paſſe, but

but he ſhal heare them ſent forth out of mens mouthes (like a flocke of Birds) by *hundreds* together? enough to make the *ground* to *cleaue aſunder*, and the Clouds to *fall* vpon their heads, were not GOD wonderfull in patience. If they were gathered together as the *Frogs* of *Egipt* ſwept vp into an heape, the Land would *ſtinke* of them. Our Oaths, if they were *regiſtred* would fill many *Volumes*: no meruaile, God hath for vs a *volume* of *curſes*. And how doth the *Land* abound with *new faſhions* of *Oathes*, aſwel as of *cloaths*: no maruel we are *puniſhed* with *new* and *ſtrange* diſeaſes. What ſhould I ſay more of this ſinne? Pardon mee if I cannot *parte* with it. If we ſhould *hold* our *peace*, the *ſtones* would *ſpeake*. What good *Minde* can but *grieue* to *conceiue* it? what *Heart* but *bleede* to *think* vpon it? what *Eye* but *weep* to *ſee* it? what *Eare* but *tingle* to *heare* it?

A man cannot paſſe, but hee ſhall heare Oathes in euery place.

Volumes of Oathes.

Zach. 5. 2. 3.

New faſhions of Oathes.

Well, (to draw to a concluſion) let graceles *Ruffins* run on in this ſin, let

Exhortation.

the *moſt part* of men, goe on this *broad way*, beloued (*Brethren* and *Fathers*) *We haue not ſo learned Chriſt.* For vs then, that profeſſe our ſelues *Chriſtians, let vs ſuffer the words of* exhortation.

Mat. 7. 13. Epheſ. 4. 20.

To the Lord Maior, Aldermen, and Sheriffes of *London.*

And you (my *Lord*, with your Honorable Fraternity on the Bench) let me the vnworthieſt of Gods *Meſſengers*, in the feare of God *exhort* you: and let God & his ordinance *preuaile* with you, for the *Reformation* of this ſin, which you haue heard to be no ſmall ſin, but a *Crimſon ſin*, a *Scarlet ſin*. Firſt, be *carefull* to *refraine* it in your ſelues: then bend your *Authority* to *reſtraine* it in others. You are Gods *Lieutenãts* here on earth, whom GOD hath much *aduanced*, & highly * *honoured*. Shew your ſelues truely zealous to *honour* him againe, in *drawing* the *Sword* againſt ſuch as *diſhonour* him. So ſhall he put vp his *Sword* drawne againſt the *Land.*

* Pſal. 82. 6.

And you (Right worthy *Citizens*) whom God hath wõderfully bleſſed with

with meanes both for this life and a better; be exhorted to *reforme* this haynous ſin: *Cleanſe* it out of your *Streetes*: *ſweepe* it out of your *Shops*: *baniſh* it out of your *houſes*: & *grieue not* hereby *the holy Spirit of God, by which you are ſealed vnto the day of Redemption.* Ephes. 4.30.

In a word, *Courtiers, Students, Gentlemen, Country-men, All*, let me beſeech you in the *Name* of *God*, & in the *bowells* of *Chriſt eſus*, as you tender the *glory* of GOD, the *Peace* of the *Land*, & the *Saluation* of your *Soules*; doe not run on head-long in this Sin of *Vaine ſwearing*: neither * *wilfully*, nor *cuſtomably*, nor *falſly*, nor *vainly*, nor *deceitfully*, nor *raſhly*, nor *wickedly*: but feare the *glorious Name* of God & vſe your *Tongues* as *Trumpets* of his praiſes. So ſhall the *Land* ceaſe *mourning*, your ſelues eſcape *puniſhing*, and the Gates of *Heauen* ſhall be ſet open vnto you, to the vnchangeable *happineſſe* of your ſoules. Which the Lord God grant

To Courtiers, Students. Gentlemen. Country-men. All.

* *Non libenter cum voluntate, frequenter cum aſſiduitate mendaciter, cum falſitate, inutiliter ſine neceſſitate fallaciter cum ar e verborum, precipitãter ſine diſcretione, nequiter ex liuore* Iacob. de Gor.

vnto vs all, to our eternall ioy and comfort.

And we beſeech thee, O Lord *who*
Pſal. 2. 13. *worke ſt in vs both the will & the deede,*
Pſal. 141. 3. *Set a watch before our Mouthes, keepe the doore of our Lips:* Bridle our *Tongues* with the *Bit* of thy *Feare*: cauſe vs to make *account* of thy *holy name*, and in *this life* to *honour* thee, that in the *life to come*, we may be *honoured* of thee, in thy eternall Kingdome.

Pſal. 80. 3. And Lord, be good vnto our Nation, *Viſit* thy *Vine*, thou haſt planted amongſt vs. *Let not the wilde Boare out of the Wood deſtroy it, nor the wilde Beaſts of the Field eate it vp:* but ſpare vs, O Lord, ſpare vs, and *lift vp the*
Pſal 4. 6. *light of thy countenance vpon vs. Poure*
Ier. 10. 25. *out thy wrath vpon the Heathen, that haue not knowne thee, and vpon the* Families *that haue not called vpon thy Name:* but *proſper* them that ſeeke
Pſal. 122. 6. the *proſperity* of *Sion:* heare thoſe that *pray* for the *Peace* of *Ieruſalem: forgiue* the crying *ſins* of the *Land, remoue* thy *Iudgments* that hang ouer it:

it: and *walke thou in the midst of the Golden Candlesticks:* let the bells of *Aaron* ring long amongst vs: still *continue* and inlarge the free passage of thy *Gospell: Crowne* with *blessings* our *Soueraign* and his *Seede* for euer; that so thy glory (O GOD) may *rest* in our *Land*, till we all come to *rest* in the *Land* of *Glory*. Sanctifie the *Court*, blesse the *Citie*, be good to the *Country*, be mercifull to *vs all*, that when we come to the *end* of our *daies*, we may receiue the *end* of our *hope*, *the saluation of our Soules*. These things we begge in the name of thy Sonne & our *Sauiour*, to *whom* with *thee* and the holy *Spirit* be ascribed al praise honour and glory now and for euer more *Amen*.

Reuel. 1. 13.

2 Thes. 3. 1.

FINIS.